

Christianity + Culture

Paul G. Hebert, Cultural Anthropology, 2nd ed., Grand Rapids: Baker, 1983

Why anthropology? Because it supplies systematic information about different modes of life [and thought] in the various parts of the world. Difficult to get an insider view of some other society; almost impossible to avoid imposing one's own values, or part at least, on another culture. No human being exists without a culture; stripping away cultural layers to the "real human being" is possible. He/ ^{she} must always be understood as "man-in-culture". p. x.

Approaches to anthropology — ① cultural evolutionism, ② structural functionalism, ③ Marxist anthropology + Christian anthropology. "Anthropology" was originally a branch of theology — study of man from theological perspective. As a science, it grew out of the Wesleyan revivals, the Soc. for Abolition of Slavery, and the Maryines Protest in Soc → Debate: how to treat the natives. — ① give them all the advantages of the west — education, science, medicine. ② treat them as fully human, respect their cultures, avoid changing them. In modern times — same split, — in general, missionaries #1; anthropologists #2. But extreme positions not as general as that. Today — value in both positions. "The same love that compels us to understand, [respect] and identify with people ~~other than~~ ^{different from} ourselves requires us to share with them our understanding of truth, of the gospel, and of a better life. — p. xvi

Emphasizes unity of cultures.

Three approaches — ① cultural evolutionism (naturalistic, not theistic). Culture as a "single human ~~development~~ creation in various stages of development in different parts of the world — but all progressing from simple to complex, irrational to rational, from magic to religion to science. No evidence to support evolutionary theories of culture. Research shows primitives are as rational + complex as moderns. p. xviii

② In 1930s, structural functionalism replaces cultural evolutionism. Emphasizes diversity of cultures. Each is self-contained + integrated for survival. But usually defines culture in deterministic terms which relativizes all systems of behavior + belief. Each is suited to its own survival, and conditioned by previous social experience. But useful for analysis; weak in appreciation of freedom and truth within the structural order. xviii f.

③ Symbol and cognitive anthropology. More recently anthropology becomes aware of importance of relation of belief to behavior. Clifford Geertz, Mary Douglas, Victor Turner, Paul Hebert.

Anthropology + Christian Mission: — By seeking to understand cultures, anthropology can rescue missionary from a fatal trap — equating ~~they~~ with our own culture, and the mission as a westernizing crusade. To be meaningful — the gospel must be made understandable in other cultures. It requires "an incarnational approach to crossing cultural barriers" (xxi). Not accepting them meritically — ^{but} mission must not be inseparable. Alicia Iwanska, Polish anthropologist, analyzes Westerners. They divide the world into 3 categories: scenery, machinery + people. The first they talk about + enjoy but cannot manipulate. The second (machines) they enjoy + value highly because they are useful + can be manipulated. People are friends + relatives — to enjoy personally + relationally — not manipulate. But most foregoers they see ^{like tourists} as scenery (enjoy but cannot manipulate), or ^{like tourists as} machinery to manipulate (employ or convert).

- Importance of anthropology to mission:
- ① To learn, to communicate — e.g. Bible translation.
 - ② To adapt to other cultures — avoid culture shock.
 - ③ To understand from sociology. The process of religious change.
 - ④ To understand the processes of culturalization — to make the church + gospel relevant. (xxii)

I.

Differences

West - women ~~for~~ diet to stay thin.

Topo - women eat to get fat.

Berly Franklin on "Savages" - Amer. Ind. - p. 13

Color perception

English	Red	Ceramic	Yellow	Green	Blue	Indigo	Violet
Telugu		Sura				Patsa	

Hiebert, Cultural Anthropology (2)

- II. Anthropological Points of View: three approaches:
- ① Holistic, theoretical model of humanity as a whole: all people in whole world
 - ② Use of the concept of culture as an analytical tool.
 - ③ Use of the method of cross-cultural comparison.
- ① Focus on all human beings - but from what point of view: Atomic scientist - person as a perpetual desc of atoms
Microbiologist - seeing "mass of enzymes, cells, bacteria"

Anthropologists take holistic view of humanity - p. 20. But difficult

Two errors: ① Stacking up independent models: no integration. - p. 22

② Reductionism: single, over-selective system of integrative analysis. p. 23

e.g. Ideas - philosophy as concepts, but physical as electrical impulses in nervous system.

"A young man does not say to his fiancée, 'I love you. My heart rate is up 40 beats a minute and my adrenalin secretion is up 15%' (Hiebert, p. 23).

Synthesis: multiple models, & demonstration of inter-relatedness of human beings' physical systems, biological systems, Psychological systems, Cultural systems + social systems.

e.g. Diet (physical) is influenced by culture: West, women diet to stay thin; Toyo, they eat to get fat. - p. 24

② Use of the concept of culture as an analytical tool.

Culture

Definition: Culture is "the integrated system of learned patterns of behavior, ideas, and products characteristic of a society."

a. learned behavior patterns. Begin by observing how a people behave.

Greeting: - American men shake hands; Mexican men embrace, and the South American Serrano Indians of Colombia spit on one another's chests. Americans have another form of greeting between men & women, described by a Wauwana tribal chief as "sucking mouths" - p. 25

Not all behavior patterns are learned. Touch hot stove - \odot jerk away - instinctive, not learned.

Not all behavior is patterned - forgetting, slipping, personal taste. "Quack" - learned. Language is a learned pattern. - p. 27

b. learned patterns of ideas. "Culture is thus the model that gives a society a description + explanation of reality"

"Culture is made up [also] of systems of shared concepts by which people came up [understand] their world of beliefs by which they organize these concepts into rational schemes of values by which they set their goals + judge their actions" - p. 28

But cultures change as new meanings replace old ones: e.g. legal buttonholes - once useful to button clothes.

c. Material products

d. Integrated system - not random descriptions, but search for a "cultural configuration"; relating behavior to ideas. e.g. Why do Americans live on small platforms above the floor; Koreans + Japanese on the floor.

Perhaps because to Americans floors are considered dirty, so they wear shoes inside; but in K. + J. They are clean, and dirty shoes off, + don't need platforms. - p. 30.

e. "A society" Culture is the creation of a group of people, and society is the group itself. - p. 33.

(over)

③ Cross-Cultural Comparison - "the third major contribution of anthropology to the study of mankind." The human race "does not simply live in the same world with different labels attached, but in different worlds" (p. 34, quoting Edw. Sapir).

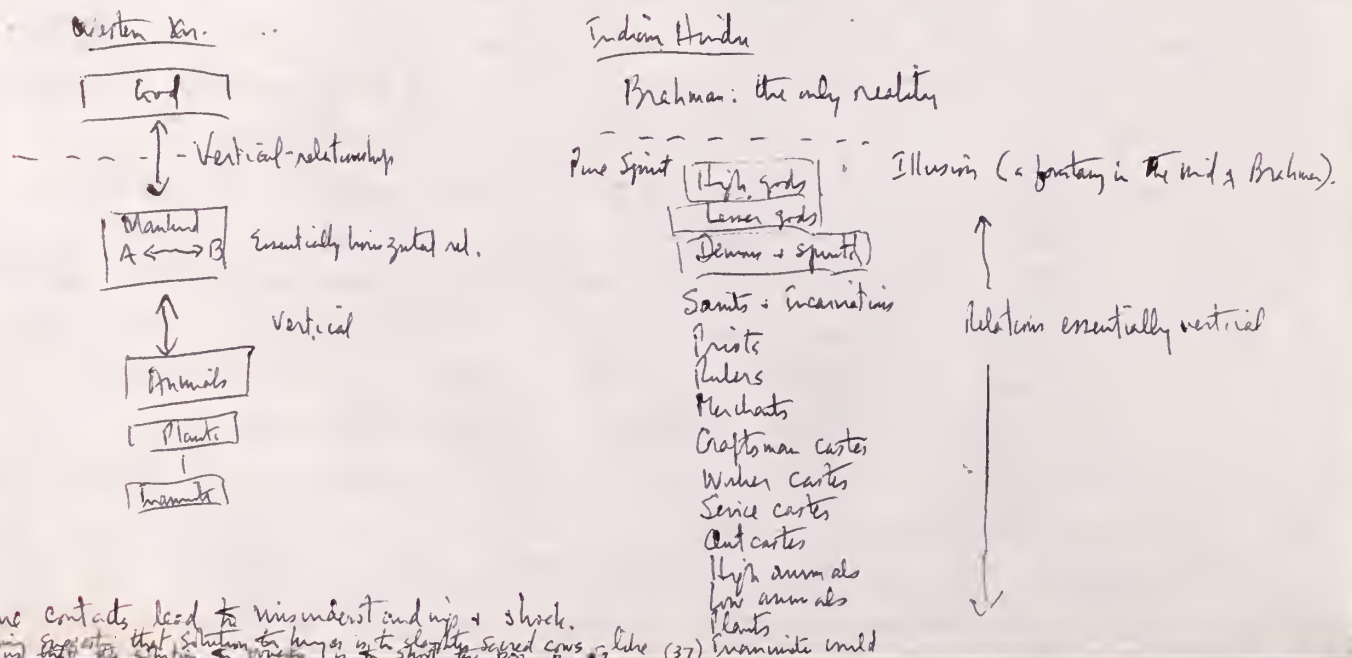
Studies of Time & Space by Edw. Hall

TIME	Arabs	Westerners	
5 min before	= Servants on time	= Servants on time	degrees of lateness
Appointed time			
5 min after			
10 min "			
20 min "			
20 min "	= Servants late	Mumbled apology <u>admissible</u> .	} degrees of lateness
10 min "	slight apology necessary		
20 min "	Mildly rude		
30 min "	Full apology necessary		
1 hr.	Equals on time	Very insulting	
1 hr. 15 min.	Equals late	Unforgivable.	

SPACE: West (US) - ^{introduce} ~~take~~ to anyone in 12 feet: Social zone.
 Personal zone 4-12 feet: Conversation 1-5 feet
 intimate

Life + Morality. (p. 36).

Americans divide life into five or six knowable categories: God; Human beings; Animals, Plants, Inanimate World: - all are real, all are knowable.
 Hindus believe that reality is one and unknowable: Brahman.



Cross-culture contacts lead to misunderstanding and shock.
 Missionary reports that solution to hunger is to slaughter sacred cows - like (37)

A Review of H. Richard Niebuhr's Christ and Culture for Christian Truth
Across Cultural Barriers at Princeton Theological Seminary, August 12, 1986
by Joe Castleberry.

In Christ and Culture, H. Richard Niebuhr masterfully explores the various options which have been taken through Church history in relation to the question of proper Christian social ethics, or in other words, the proper relationship between Christ and his Church and the world and culture.

Niebuhr begins by clearly defining the problem of this relationship and by clearly defining the two parties of the relationship. In defining Christ, he cuts through all of the liberal definitions which attempt to interpret Jesus in terms of singular virtues such as love in favor of interpreting Christ in terms of his relationship with God. Thus, Jesus is seen to be the Son of God because of his position of absolute dependence, trust, and obedience toward his Father. Because of his relationship to his Father, he can love men as God does. Niebuhr defines culture, on the other hand, as "the artificial environment" superimposed by man on the natural world. Beyond this Niebuhr points out the chief characteristics of culture.

After coming to clear definitions, Niebuhr explores the options available to Christians: Christ against culture (Tertullian), Christ of culture (Ritschl), Christ above culture (Aquinas), Christ and Culture in paradox (Luther), and Christ the transformer of culture (Calvin). He concludes, a la Kierkegaard, with an "unscientific postscript," in which he points out that the conclusion of the problem cannot be made by abstract speculation, but must be made by responsible subjects living in the present moment, in the context of history--existentially, though not individualistically.

Castleberry

culture, ways to learn culture, and the implication learning a new culture has on our lives.

CULTURE

What is culture anyway? An unabridged dictionary puts it in these terms.³

cul·ture, n. (Fr. culture, from L. cultura, cultivation, care, from cultus, pp. of colere, to till)

1. the act or process of tilling and preparing the earth for crops; cultivation of soil.
2. the raising, improvement, or development of some plant, animal, or product.
3. the growth of bacteria or other microorganisms in a specially prepared nourishing substance, as agar.
4. a colony of microorganisms thus grown.
5. improvement, refinement, or development by study, training, etc.
6. the training and refining of the mind, emotions, manners, taste, etc.
7. the result of this; refinement of thought, emotion, manners, taste, etc.
8. the concepts, habits, skills, art, instruments, institutions, etc. of a given people in a given period; civilization.

It is fascinating to note that most if not all of these definitions deal specifically with growing things--the growing of crops, animals, bacteria, etc., the growing involved in becoming refined. It is only the last reference (#8) that is markedly different: "the concepts, habits, skills, art, instruments, institutions, etc., of a given people in a given time." And yet even these concepts, habits, skills, art, instruments, and institutions are the result of growth and change as they come from the life experience of people who over the years have adapted to the world around them.

Dr. Thomas Brewster of Fuller School of World Mission describes culture as knowledge...what you know...your "cognitive orientation." Cultural Knowledge, Brewster proceeds, is made up of two parts:

1) our World View and 2) our "Other" World View (Spiritual View).⁴
 How we organize these two aspects is also a part of our "cognitive orientation." For instance, in the United States we make an effort to distinctly separate our world view from our other world view (i.e. separation of church and state), while in other areas of the world these two views are completely intermingled. Culture then is the way a group views the world around them and how they view (as Paul Tillich would say) "ultimate concern."⁵

WHY LEARN CULTURE?

Why should Christian missionaries engage in learning another culture? To answer this question we must look to the Lord Jesus Christ. Jesus modeled an Incarnational ministry. Incarnation ministry is described by John's Gospel in one phrase: "The Word became flesh and dwelt among us." (John 1.14) Missionary anthropologist Charles Kraft paraphrases, "The messenger became a real person and lived on our turf and on our terms."⁶

God came to us in Christ, taking the form of a human being. Christ entered into solidarity with humanity. He shared our joys and sorrows, triumphs and failures. Jesus communicated his message through both his words and his life in our midst.

Dr. Thomas Brewster writes,

"A missionary is one who goes into the world to give people an opportunity to belong to God's family. He (or she) goes because he (or she)...is a believer in this most meaningful of relationships... By my becoming a believer here with you, God is inviting you through me to belong to him.

The missionary's task thus parallels the incarnational model established by Jesus who left heaven, where he belonged, and became a believer with humankind in order to draw people into a belonging relationship with God."⁷

9m

A Short Review of Two Evangelical Responses to Contextualization, by
Joe Castleberry for "Christian Truth Across Cultural Barriers," August
4, 1986

In Contextualization of Theology, Bruce Fleming analyzes the phenomenon of contextualization by stressing the definition of the term as it was defined and used by those who coined the term--the TEF of the WCC.¹ Fleming points out that ^{what} the coiners meant by the term was theologizing which takes "context" (that of a secularizing, technologizing global scene) as its point of departure, rather than the Scriptures. He asserts that Evangelicals (NAE members?) have used the term widely, without clearly coming to a new definition or realizing the implications of the stated definition given by the TEF. He believes that Evangelicals should eschew use of the term, preferring the term "context-indigenization" to refer to what evangelical missionaries do under the rubric of "Contextualization." He constructs a continuum to show the breadth of theological cross-contextual activity, which is included on the attached page. His conclusion is that "true contextualization" can not be and should not be done by those who hold to the infallibility of Scripture.

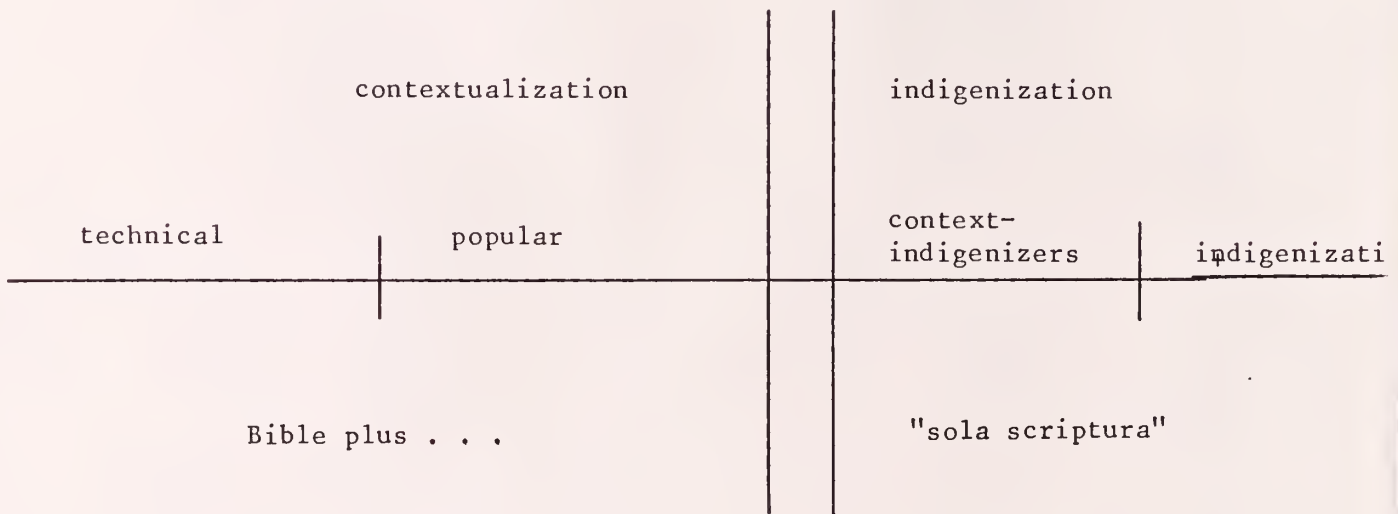
Bruce Nicholls takes a different approach in Contextualization: A Theology of Gospel and Culture. While Nicholls recognizes the original definition of the term, he still thinks that contextualization is a useful and necessary category for missionary theologizing. Rather than coming up with a new category like "context-indigenization," he prefers to divide contextualizers into two groups: existential contextualizers, who usually reject any understanding of objective, propositional revelation in favor of a dialogical interaction between context and a relative, subjective revelation in Scripture; and dogmatic contextualizers, who begin with an authoritative Biblical theology

which is contextualized in given cultural situations. After discussing the weaknesses of existential contextualization (primarily the vulnerability to syncretism), Nichols presents a set of principles for dogmatic contextualizers. Briefly these principles are (1) a lifestyle of faith-commitment, (2) a recognition of the hermeneutical circle, (3) the body life of the community of faith, and (4) the context of mission. Nicholls believes that Evangelicals can indeed do "true contextualization" whereas those who reject the infallibility of scripture usually can not.

Fleming and Nicholls have both produced useful and helpful analyses for the Evangelical wing of the church. Fleming's work will be most useful for the churches which are NAE members and will not cooperate with the WCC. These evangelicals need to be challenged to make the gospel powerful to transform society in cultures outside America, and Fleming has removed the stumbling block of terminology by "indigenizing" contextualization to the NAE culture. On the other hand, Nicholls has clearly pointed out a way for evangelicals inside WCC denominations to work effectively in the "political" situation they are in, while remaining faithful to their view of Scripture. Both writers have performed the necessary cross-culturally communicative task of helping us to speak in the language of our communities, not creating division, confusion, or stumbling blocks by the terms we use.

Notes and appendices

¹In this short paper I will attempt to be brief in order to say more. This means that I will try not to define terms or abbreviations which will be clear to my audience, and that I will significantly sacrifice style for the sake of conciseness.



APPENDIX 1: Fleming's continuum of missionary cross-cultural theologizing

Invitation Packet - March 1985

'The Visitor's' wordily view hits home

by Camille Thomas
The Packet Group

EAST WINDSOR — Watching American television for the past three months has taught Munde three very important lessons about life in the United States.

"Americans are very concerned about body odor; headaches are an epidemic, and American cats are a special breed that eat gourmet food," said Munde, a foreign exchange teacher, also known as "the visitor."

Munde spoke to a group of East Windsor Regional school teachers and guests about his experiences in America during an in-service staff development session on global awareness. The session was held at the Perry L. Drew School March 12.

Although Munde had a sort-of-but-not-quite Indian accent, he told the group he was from many different countries. He said he came to the U.S. through a foreign exchange program and was placed in a home in suburban Michigan.

For the past three months, the visitor has been staying with the Smiths — mother, father, sister Suzie and little Bobby — a family that has helped him learn more about U.S. culture.

Among the American customs with which Munde said he has become acquainted is "the ritual of the white box where sustenance is gained" — also referred to as getting food out of the refrigerator.

However, breaking bread with the Smiths — or any Americans for that matter — was something Munde found

difficult to stomach.

"In my country we sit down (to eat) for two or three hours and in America, it is so fast you sometimes miss it," he said.

Munde also learned the truth about American greeting rituals after a woman passed him on the sidewalk and asked "How are you?"

"If I looked up she would be long gone," said the visitor. "Now I know that 'How are you?' doesn't mean 'How are you?'. It means 'hi,' a very ubiquitous hi."

Aside from watching "mini fantasies (commercials)" and "detergent concerts or American folk tales (soap operas)" on daytime television, Munde had the opportunity to visit a shopping mall when the Smiths ran out of toothpaste

When he and Mrs. Smith arrived at the mall, Munde feared his driver might need a new pair of glasses. Their destination was totally devoid of vegetation and had been blacktopped, and he thought it looked more like a large "bee colony" than a place to shop.

After they found a place to park "as close to the building as possible for some reason," Munde finally realized they were in the right place.

"We got inside and I saw they had taken from the outside of the shopping center all of the trees and vegetation and put them inside," he said.

Once inside, they found the drug store, purchased a tube of toothpaste and returned home.

See VISITORS, page 4B

Visitors

(Continued from page 1B)

However, Munde could not understand why Mrs. Smith removed the box from the bag and the tube from the box, just to throw the "box, the bag, the staple and the receipt" into the trash compactor.

Wastefulness was not the only American custom Munde found disturbing during his stay.

He recalled the time grandmother Smith died and the family decided to have grandfather placed in a nursing home.

"At the time it seemed only natural that he would come and live with the Smith family," Munde told his audience. "After all, they help strangers from halfway around the world that they don't even know."

Nonetheless, grandfather Smith was placed in the Eagle Rock Nursing Home.

Although Munde went to visit him often, he did so with a heavy heart.

Finally, he had to say something about the way he felt.

"I do not understand it," Munde

recalled telling grandfather "You do not need nursing and this is not a home."

Grandfather responded, "We raise our children to be independent, to be individuals. When they are grown, we can't expect them to take us back."

Equally as puzzling was the time 17-year-old Suzie was "accepted to the college of her choice."

That choice happened to be in southern California.

Munde questioned her as to why she wanted to go there and not somewhere closer to home. He also asked her if she would miss her family.

Suzie responded, "Of course I'll miss them, but I want to get away."

Other American students were also "a puzzlement," Munde said.

He found it distressing that students from a country as strong and as free as the United States would not take an interest in geography.

Another disappointment was to see that "poor people drive the big cars" and that "rich people dress like the poor," he said.

Munde said he enjoyed his stay in America, but was anxious to go back and share his firsthand knowledge of the Western world with his students in his country.

"America is a very exciting country and very exotic," he said "You can find anything here, and there are many unexpected things to find."

After his presentation, Munde removed the yellow tea cozy he wore as a turban, changed from his blue tunic-type shirt into a brown suit jacket and confessed that he was actually Dr. Howard Shapiro, a professor with the School For International Training, of the Experiment in International Living in Brattleboro, Vt.

Following his presentation, the audience divided into small groups to discuss the observations and perceptions Munde brought to their attention.

Munde, said Dr. Shapiro, "is a person who has experienced everyday U.S. life and is using his perception of different world views, to interpret the various aspects of that life."

While Munde hails largely from the

CONFESSION OF SIN

O God, who in compassion for thy children didst send thy Son Jesus to be Savior of the world: Grant us grace to feel and to lament our share in the evil which made it needful for him to suffer and to die for our salvation. If in word or deed we have wronged another person, or caused another to suffer, or hindered another from embracing thee, we do repent. Give us a true longing to be free from sin, and to be reconciled with those from whom we are estranged; through Jesus Christ, our reconciliation and our peace. Amen.

The congregation is invited to respond to all prayers in the service with the affirmation, "Amen."

+ Worshipers may be shown to their pews.

** Congregation standing*

...coming prosperity on the island of Mauritius, which business leaders hope will one day become an African Hong Kong, led Pope John Paul II to warn its youth about the perils of materialism.

Papal Trip's Last Stop: An Island Gem

Oct. 16, 1989

RACISM

By **CLYDE HABERMAN**

Special to The New York Times

PORT LOUIS, Mauritius, Oct. 15 — Normally, papal trips to third world countries are journeys among strongmen and marches through gut-wrenching poverty. So it was a decided change for Pope John Paul II this weekend when he brought his ministry to this palm-flecked island nation.

Mind you, Mauritius hardly qualifies as rich. It is a teardrop in the Indian Ocean, 1,200 miles from the southern African coast, with its share of tin-roofed hovels and illiteracy.

But it is unlike any other country in this part of the world. For one thing, democracy has remained intact since the island won independence from Britain 21 years ago. The Government can lose elections, and has.

For another, Mauritius has no army or significant foreign-policy worries except for its desire to regain sovereignty over the distant island of Diego Garcia, which Britain still controls and leases to the United States for use as a military base.

ally No Unemployment

the economy, while still
ged to chug along ad-
ment



The New York Times/Oct. 16, 1989

John Paul, in Port Louis, had heated words for materialism.

today on the perils of materialism, something fretted over as well by some local politicians who say they fear for the "Mauritius soul."

At a meeting with Mauritian youths, the Pope acknowledged that economic development has saved their island from cr-

Creole, yet the official language is English. Hindus form a slight majority, but Christians and Muslims are amply represented.

This balance must be preserved, the Pope said today, throwing in an admonition that "racial prejudice, blasphemous to the Creator, can be fought only at its root, the heart of man."

Mauritius is the last stop on a trip that also took the Pope over the last 10 days to South Korea and Indonesia. John Paul would have done well to spend some time on the island's sunny, silken beaches, but that, of course, is hardly papal style. For him, instead, this has been a grueling voyage of 24,522 miles. By the time he returns to Rome Monday, the 11th anniversary of his papacy, he will have spent more than 58 hours, or one-fourth the entire trip, in the air.

Fatigue has shown in his 69-year-old face. At one stop in Indonesia, where temperatures climbed above 100 degrees, he began to nod off during a meeting with seminarians, prompting an aide to thrust a copy of his planned remarks into the Pope's hand.

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The illustration at the right vividly shows the great differences between different parts of the world in terms of how many Western missionaries work in each area. Many interesting comparisons can be made. For example, Latin America has more missionaries per capita than any other area outside North America. Further, the people of Asia, with over half of the world's inhabitants, have only 7% of western missionaries. Happily, churches in the "Two Thirds World" now send a growing number of missionaries to many parts of the world. Nonetheless, hundreds of thousands of additional cross-cultural missionaries are needed today to bring God's saving Gospel to all peoples.

The governmental system of the Church of Christ in China was modelled after the Presbyterian systems with district Presbyteries, regional synods, and a national assembly. This centralized system of national organization with provincial and prefectural branches fitted very well with the tradition of Chinese central administration.

The union that was achieved, however, concerned only Chinese churches in the participating denominations. The denominational foreign missions whose Chinese churches participated in the union did not dissolve their own mission structures in China, nor did they submit themselves to the authority of the Church of Christ in China, except in the cases of individual missionaries who held offices in the united church. Nonetheless, the Church of Christ in China represented the beginning of Chinese assumption of ecclesiastical authority.

Adaptation of Family Life

A second area for developing practical manifestations of the indigenous church ideal was the Christianizing of *Chinese lifestyle*, especially regarding family. According to T. Z. Koo, General Secretary of the National Committee of the Y.M.C.A., the most important attribute of the indigenous church was the development of the Christian way of life among the Chinese people.

The quest for the transformation of Chinese lifestyle in conformity with the demands of Jesus led to a critical reflection on the traditional concept of the Chinese family, including such practices as venerating dead ancestors and respecting living parents. Should Christians take part in the veneration of their ancestors? How could such deeply-rooted Chinese socio-religious customs be Christianized?

Wang Chih-hsin suggested that Christians hold worship services at home on special occasions such as Thanksgiving, Christmas, and the birthdays of their departed relatives. Christians could show respect for their ancestors by hanging pictures of the deceased parents on the walls of their living rooms or by visiting their graves twice a year.

Realizing the significance of this matter, the Church of Christ in China appointed a special commission to study how to set up a

"Remembering-Our-Parents Service" at the time of *Ch'ing-ming*, a traditional Chinese festival when people pay respect to the dead by cleaning their ancestors' graves.

The National Christian Council of China also recognized the importance of the Christianizing of the Chinese home. In 1926 it issued a call to start a "Christianizing-of-the-Home Movement" at its Fourth Conference. It then appointed a full-time secretary in the person of Kuan Ts'ui-chen to promote this movement throughout China.

In 1930 the Christianizing-of-the-Home Movement became a part of the "Five-Year Movement" launched by the National Christian Council to bring revival to the churches in China. The Council set aside the week between the last Sunday of October and the first Sunday of November as a "Christian Home Week". As a movement it continued with growing influence into the mid-1930s and became a major home education movement.

In concert with local—especially rural—churches, the Council helped to develop "gospel village schools" in various parts of China. Staff members in these schools taught the illiterate parents reading, basic home hygiene, the rearing and education of their children, and the essentials of Christian faith and living. Rural Christian families were later given instruction in various aspects of social services for the improvement of their village life.

Adaptation of Social Life

The third dimension of the practical expression of the indigenous church ideal lay in the area of *social customs*. In this connection, Chinese Protestant leaders developed the principle of preserving and using those aspects of Chinese customs, such as marriage customs and burial rites, which were not contradictory to Scriptural teaching.

Chinese Christians were urged to differentiate the "good points" from the "bad points" in Chinese customs, using the former and avoiding the latter. In marriage customs, for example, Christians would consider paying attention to parental will as a "good point," and the practice of polygamy or wastefulness in wedding feasts as "bad points."

Wang Chih-hsin listed ten traditional Chinese festivals for which he provided Christian substitutes. By substituting Chris-

tian festive activities for traditional festivals, Wang hoped to "Christianize" them.

For the New Year's Festival, he suggested a Christian way of celebration at home in the morning, corporate celebration at the church in the afternoon, and social visits to friends' homes during the next four days. For the Lantern Festival, he suggested that churches conduct six days of evangelical meetings.

For the Tomb Cleaning Festival, he urged Christians to clean their family graveyards first, then to clean their cemeteries as a group. In place of the *Tuan-wu* (dragon boat) festival, he suggested that Christians celebrate a house-cleaning day.

In place of the *Chung-yüan* festival, when the people traditionally worshipped the spirits, Wang wanted Christians to have a Memorial Day. In place of the traditional Moon Festival, he instituted Filial Piety Day, a day of family reunion. Then he added a National Day on October 10 for Christians, as a form of Christian patriotism, to celebrate the founding of the Republic.

In place of *Ch'ung-yang* festival, when people usually climb mountains, he substituted the traditional Christian Thanksgiving Day. Christmas Day, he said, ought to be celebrated in the place of the Winter Solstice festival. Only Easter Sunday as a Christian festive season had no Chinese equivalent. In this way, Wang hoped to help Chinese Christians participate in the festive spirit

during Chinese festivals, avoiding a sense of social alienation from the non-Christian public and still engaging in Christian activities.

In their attempt to develop practical manifestations of the indigenous church, Chinese Protestant leaders tended to Sinicize what is distinctly Christian, such as worship.

In the West, worship developed into a corporate act, and preaching has become an integral part of it. But Chinese advocates gave worship an Oriental twist, making it a private act and separating it from preaching.

From a Christian point of view, this tendency reflects a lack of theological understanding on the part of Wang and Chao of the meaning of worship. Thus, the proposed Chinese style of Christian worship reflected a Buddhist influence on Wang's concept of worship as a personal matter.

Nevertheless, in creating Chinese expressions of Christian lifestyle and adopting Chinese social customs, Chinese Protestant leaders wanted to give the customs a Christian content.

In all three areas of adaptation considered in this article, we can see how Chinese Christians sought to integrate their faith into their private and social lives. Their attempts, however, yielded very limited results.

To Be Continued



Buddhist temple in Rugao, China

USA - Culture Literacy

According to a UNESCO study of 30,000 children in nine countries, American students ranked next to last in their comprehension of foreign cultures.

- Gerald Anderson, "Facing ^{the} Realities of the Contemporary World in Mission", in Educating for the Missions (ed. A. L. Walker, Jr.; Nashville: Broadman Press, 1981), p. 55f.

Lecture I. The Interaction of the Christian Faith with Non-Christian Cultures

(Dec. 1981).

Anthropologists tell us that there are some 6,000 cultures in the modern world. And that disturbing fact tells me that I have no business ^{teaching a class on Christianity and culture.} appearing on this distinguished panel of experts. I can't even name 6,000 cultures - and if I did I'd ^{have little time left to talk about the infinite complexities of} take more than my allotted 15 minutes to do so. I can't name them, much less tell you ^{and less interesting} how Christianity does or does not, should or should not, interact with them.

But two facts reassure me, and make me willing to add my bit to this ^{opening consideration of Christianity and culture.} discussion of "The Interaction of Christian Faith with ^{DIVERSE} Non-Christian Culture." The first fact is that the weight of informed opinion these days seems to be that "human reasoning processes are essentially the same no matter what one's culture is" (Kreft, Xty in Culture, p. 57). If that is so, ^{it means} I can understand other cultures, if I try. The second reassuring fact is that the Bible is a multicultural book. Christianity itself, in fact is multicultural - however much any one Christian in any one part of the world may choose to ignore that fact. Christianity, in other words, from the beginning, has proved itself uncannily able to relate in relevant ways to cultures as radically different as Hebrew, Greek, Roman, Indian, Persian and Ethiopian - all in the first century, as there is ^{ample} evidence to behave. [That's why I find Asian church history so fascinating.]

^{And what about the world?} But this means that Christianity at its best is culturally flexible. ^{hesitate} I must ~~hesitate~~ a little, ^{about} therefore ~~hesitate~~ against the title ^{I've given this introductory lecture:} of this discussion. "Interaction with non-Christian cultures". ~~I can't define a Christian culture.~~ My wife, who likes anthropology and is always asking me questions I can't

The question is, then - if we must accept the validity of other cultures, and if culture is related to religion, must we accept the validity of these other religions as well?

At this point I

My answer is going to be no - and you may debate it, because I am no expert in this field. But in my limited experience, it seems that from the Christian viewpoint we will say that cultures are never ultimately valid. They are essentially pragmatic, so when we say we accept them as valid we are speaking in relative terms, not in absolutes. What is valid for Korea today is as a culture, ^{NUSA} ~~is~~ ^{from its equally valid culture} quite different, ten years from now. ~~but equally~~ ^{valid}. Syncretism is perfectly acceptable in a culture - in fact it often strengthens culture. In ok

I am religiously heated. Kind of impossible neutrality is the impossible but necessary goal of the professional scientist, although it is not possible in the X mission on the Theology. But it must be clearly stated - not definitive, argued, or even all not hidden.

But I don't believe the same is true of religion. Religions do change. Even Christianity changes. But at their root is the absolute total commitment to some center - even if that center is the denial of all absolutes, as in mysticism. ^{peculiarism} Christianity has more of a commitment to absolutes than most: at its center is Jesus Christ, ^{a figure of history, who is, nevertheless,} the same yesterday, today and forever. But X tells us to take the gospel to all cultures.

This Christian rejection of religious syncretism is often ~~mis~~ taken to be a rejection of other cultures, and for this Christians are to be blamed ~~for~~ for confusing culture and religion.

~~to easily we confuse the two.~~ But I do not think the way to be rid of our guilt is to ^{from from cultural exclusions, to which is wrong, to} ~~pretend that we are~~ religiously syncretistic, ^{which is also wrong,} also. ~~But~~ religious syncretism is the easy way, ^{the currently popular way,} and I think the wrong way. We are tempted by the romantic appeal of gentle tolerance of all faiths, and repelled by narrow exclusivism. It ~~seems~~ is so comfortably simple to say with John Haynes Holmes, ^{the Unitarian,} "Religion has not many voices, but only one." How many times I've heard

heard admirable Christians, eager to avoid offense, say to those of other faiths there are many roads to God. God is too great to limit himself to one small path, one little book, one single revelation of Himself in one small man of Nazareth.

It embarrasses me to have to answer, as I do, that the small man of Nazareth has proved, to me at least, infinitely larger than I have been able to comprehend. And that it is more noble for a great God to act small when it is necessary, than for a small man to act big. And that though ~~the~~ ^{this} way does seem narrow - even to me a Christian - it may still be the best way if it leads, as He Himself said - to the Truth, and what is more than Truth - to life.

The trouble with ^{religions} syncretism is that it is philosophical. And one of the virtues of the Christian faith is that it begins not with an idea of God, but with history. I'm no expert in comparative religions, but it seems ~~that~~ to me that most ^{of the world's religions} ~~of them~~ play fast and loose with history. Buddhism and Hinduism essentially deny history. Mohammed tried to control it - and failed, though his followers are still trying. The same is true of non-religious secularism - almost a secularized Islam, with the same bloody results. Christ, to me, is the one, unrepeatable man of history who could have controlled it, but chose rather to give up his power over history (as in the story of the Temptation) ^{and} ~~that~~ ^{that men of women} ~~the~~ ^{life} ~~human race~~ might have life in history, and beyond history. All this, because in an utterly unique way he came from the Creator of History, whom He taught us to call Father.

I gave freedom to the

II ~~But~~ The opposite error, though, ^{is just as bad. It} ~~seems to me would~~ ^{reverses that phrase.}
^{instead of "if you can't kill, join," it says}
 the phrase, and say "If you can't join them, lick them." ~~In some ways~~
~~I think I like the venerable Ku San better~~ This is the view that all
 religions except Christianity, which is utterly true, are absolutely false. ;
 So wipe them off the face of the earth, [they are going to hell anyway]—
~~the sooner the better.~~ If I had to pick out an example of this approach
~~I think I can think of one from the history of Christian missionaries in Korea.~~

~~I don't like that. [I do believe in hell, though I'm not quite
 sure how I'd define a purely negative spiritual state in physical terms.]
 But that's beside the point.] I can't say that I have found nothing good
 in the other religions, and nothing bad in Christianity. In fact I find that
 I much prefer the venerable Ku San ^{some missionaries, I think of one} to ~~one of our own Christian missionaries~~
 in Korea ^{A generation ago there was an independent mission} ~~of a previous generation, that~~ who had the unfortunately devoutly believed
 that since there was only absolute evil in Buddhism, his duty was to fall
 upon unsuspecting Buddhist temples and try to lop off the heads of their
 Buddhas. My father called him "Old Fireblower", which was the nickname
 given to him by another missionary. [And perhaps in reaction to Old Fireblower,
 and to set the record straight, my father, who was no syncretist]
 Now I prefer ^{The Venerable} Ku San, head of all the Zen Buddhists in Korea though he was —
 to Old Fireblower, the Christian missionary. I don't like that.~~

I didn't tell you how I first met Ku San —
 Eileen and I were in the habit of getting away from the huge, ^{modern} sprawling city
 of Seoul, with its 8 million people (~~long~~ more than all of N.Y.) whenever we could.
 Eileen, who is always an evangelist, had already fallen in love with Korea's beauty
 and culture. She discovered that Korea which is rightly proud of its 5,000 year-old
 cultural heritage, had numbered about 150 of the most precious symbols of
 that heritage — what it called its "National Treasures - first class", and being
 a photographer she decided she wanted to photograph all 150 of them.

to next
 page (A)

3. Now I'm ^{afraid you have} ~~hope you haven't~~ noticed that all I've done so far is to clear away the underbrush. I've taken two extremes - ^{radical} syncretism, and violent confrontation - as my models for undesirable approaches to the other religions - and implied that I can now, ~~in my remaining~~ ^{before this class is over} find the golden mean, the true Christian approach to other religions, which as a conservative I would call the Biblical approach, or if I were a liberal I would call the rational socio-philosophical approach.

~~For example~~

~~I can't do that.~~ I can say that the best ^{Christian} approach will be neither syncretistic nor, ^{conflictual if that can be avoided} ~~conflictual~~ ^{it} ~~if possible~~ ^{and, informed, humble.} ~~and had better be~~ ^{it} ~~it~~ ^{Scripture} ~~Scripture~~ is our rule of faith; the primary external standard. Guided by Scripture, the second ~~point~~ ^{normative} point of reference for relationship with other religions will be the community of faith, the Church. These are the two guidelines of contact, but the point of contact will always be personal, and properly personal. Which is why between the two extremes of syncretistic ~~and~~ ^{rejection} ~~adversarial~~ ^{that} - there is such a bewildering array of Christian approaches, all striving for the golden mean.

For example - I can't say that I have found nothing good in the other religions, and nothing bad in Christianity. ^{In fact I find that I much prefer the Venerable Ku San to some kn missionaries - like Old Fireblower.}

~~Here are some of them:~~

A

Begin at the syncretistic end with John Hick (God and the Universe of Faith) who says he is not syncretistic, because what he proposes is not a fusion of the best in all religions - syncretism - but the revolutionary proposal that each religionist, leave his religious commitment to the God of his own religion, for a commitment to the God who is at the center of all religions. What's wrong with this, as Newbyin gently observes is that in essence Hick is only asking us to leave our God for His. Hick puts it better, of course. He asks us to ~~leave~~ ^{move} from a confessional to the truth -

What, I mean 84

not from 24

Seeking stones in dialogue" - ~~and~~ (J.H. "Christian Theology & Inter-Religious Dialogue" World Faiths no 103 Autumn 1977, p. 11) and there I'm afraid he begs the question, unfairly implying that none of the world's religions are truth-seeking if they stand committed to the glimpses of truth they already have. (See Narayan, The Open Secret, p. 184-187). I don't think that's fair to Dh. I don't even think that's fair to Buddhism. I would not be aware to asking a Buddhist to consider a commitment to Christ - I would not have the arrogance to ask him, ~~to~~ ^{like that} to accept my own imperfect philosophical concept of God. And that, I am afraid, is what Arch asks me to do.

Let me revert to the Venerable Ku San again. As we drank tea ^{on the floor} there, in his ~~little~~ spare little temple room, he asked me a question. "Are you enlightened?" he asked. That's ^{absurd as near as} ~~the way~~ a Zen Buddhist will ever come to evangelism. And I said "Yes", which for Zen is the wrong answer. Zen is always seeking, but never completely finding enlightenment. "Then," he said politely, "perhaps you ~~can~~ can tell me the path to enlightenment." And I said "Yes" - but I said no more. ^{As an evangelist, shouldn't I have pressed straight ahead with the gospel. Perhaps he} ~~But~~ I would not have been polite, in his culture to press an answer on him. His culture is not as impatient as mine. So I wanted. And after a pause, very politely he said, "Then perhaps you can tell me the way of enlightenment."

Feb. 2, 1984.

J. N. D. Anderson.

The syncretic approach - popular ever since Schleiermacher reduced Christianity to the size of one ~~important~~ province - important but still only one province in "the ^{wide} ~~great~~ empire of religion" (Viner's Hist., No. ~~the~~ the Novus, p. 27 F.)

Some are tempted by the romantic appeal of gentle tolerance as opposed to narrow exclusivism. ~~It~~ It sounds good to say with John Haynes Holmes, "Religion has not many voices, but only one." But Holmes was a Unitarian. I'm not. And, of course, syncretism is not limited to Unitarians - How many times I've heard admirable Christians, tell me that there are many roads to God - for God is too great & too mysterious to limit himself to one small path, one little book, one single revelation in one small man of Nazareth. ~~As~~

It embarrasses me to have to answer, as I do, that the small man of Nazareth, to me at least, seems infinitely longer than ^{I can possibly comprehend -} ~~they realize~~, and that ^{though} his way ^{seems} ~~is~~ ^{and is narrow, it} is nevertheless not small, if it truly leads, as He Himself said - to the Truth, & what is more than truth - ^{Life}.

One trouble with syncretism, is that it is philosophical, & I live not only in the mind, but in the ^{body} flesh, and the flesh needs "living truth". It needs truth in history. And that I find only in that same small man of Nazareth. ^{I'm not expert in comparative religion, but it seems to me that} Buddhism & Hinduism essentially deny history. Mohammed tried hard to control it, & failed - ~~both~~ his followers are still trying. The same is true of "non-religious secularism" - it's a secularized Islam, with the same bloody results. Mysticism ~~escapes from history~~ floats serenely and irresponsibly out of history into the void. Christ, to me, is that one unique, unrepeatable man of history - who could have controlled history (tempted by the devil)

ThP, - could be ... of ...

In the first centuries of the Christian church, the major challenges to the Christian faith came not from other religions but from Greek rationalism. Its encounter with other religions was of minor importance. In the next centuries, its major challenge came from Islam. Only with the missionary expansion of the church since the 18th century, have other religions than Islam posed a major challenge (Hallencreutz, *New Approaches to Many Other Paths*, Geneva 1969, p. 96.), ~~But~~

All these challenges are still with us - Some claim, since the Jerusalem Conf. of 1928, that the challenge of ^{other} religion has been replaced by the challenge of no religion. A vocal school of thought urges Christians to join hands with good men of other faiths to stem the tide of secularism that threatens all religion.

There ~~is~~ is a "transient, non-absolute character to everything," says Kraemer - everything that is as I know it, for I am not absolute - everything is non-absolute, civilization, religions, Christianity, the church, even the Bible. But, he goes on to say, "a distinction really does have to be drawn between it as one among the religions, and the "other" religions ... for three cardinal reasons: that although it enjoys its full share of faith, Christianity does arise out of the Revelation of God in the Person of Jesus Christ." (H. Kraemer, *Why Christianity of all Religions?* Lond: Lutterworth, 1962, p. 114 f.).

Karl Mannheim (*Diagnosis of Our Time*, 1943) "The meaning of tolerance is that everybody should have a fair chance to present his case, but not that anybody should ardently believe in his cause. This attitude of neutrality in our modern democracy has gone so far that we have ceased to believe, out of mere fairness, in our own objectives." (Cited by Kraemer, *ibid.*, p. 121).



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POPULAR CULTURE AND THE "SUICIDE OF THE WEST"

by Joseph Sobran

Editor's Preview: This address is the last in a series reprinted from the Shavano Institute's conference, "Moral Equivalence: False Images of U.S. and Soviet Values," held in Washington, D.C. in May of 1985. One of the forty-five participants, Joseph Sobran, presents his charge that fascism, not "moral equivalence" is the straw man that popular culture has attacked for over a decade.

Mr. Sobran notes that although public sentiment is critical of communism and refutes any alleged equivalence between democratic and communist systems, movie-makers and other purveyors of popular culture seldom yield to this, preferring to deplore Nazism and "its heirs in the West." For these individuals and for the liberal community, it is "safe" to deplore Hitler because it helps them to evade condemning communism, acknowledging its victims, and facing its full horror.

Yet, says Mr. Sobran, communism has murdered several times as many people as Nazism. Ironically, Americans are more shocked by the excesses of Joseph McCarthy than Josef Stalin, and it is our popular culture which seeks to convince us that we would be hypocritical if we felt any other way.

A few weeks ago I saw *The Killing Fields*—the first movie in memory to depict communist atrocities. As you probably know, it's about Cambodia after the Khmer Rouge victory. It shows re-education camps, mass murders, piles of corpses—characteristic horrors of communism. Only one thing is missing: the word "communism." The movie studiously avoids it. It seems to blame all this killing on little Asiatic fanatics, with no hint that their leaders were acting out the classic pattern of an ideology they had picked up in the West, in Paris, to be precise.

You can see almost anything in movies these days. The law even tolerates hard-core porn. But there seems to be an unwritten law against hard-core anti-communism. Sometimes I wonder if there's some sort of ideological Hays Office operating in Hollywood, protecting the viewing public from the indecorous manifestations of the



Cold War mentality. Most Hollywood movies with political or heavy social themes have a left-wing slant. This is true even though the great majority of such movies have been box office flops, while the right-wing themes of Clint Eastwood and Charles Bronson movies have been tremendous successes.

Long after our boys in Europe were demobilized, Hollywood was still fighting fascism. This catch-all category includes anything opposed to the Left. Sometimes the fascist role is played by the CIA, as in *Three Days of the Condor*. Sometimes it's the House on Un-American Activities Committee, as in *The Front*. It can be the military, as in *Apocalypse Now*. It can be a right-wing government abroad, as in *Missing*, or the nuclear power industry, as in *The China Syndrome*. Richard Nixon has been used as a looming quasi-fascist figure in the background of a number of movies. *The Killing Fields* tries to blame the fate of Cambodia at least partly on him. At times the fascist theme is fantastically literal. In *The Boys from Brazil* and *Marathon Man*, old

Nazis make a comeback. Both these films made me reflect that if a handful of German octogenarians holed up in a South American hideout are really capable of taking over the world, we ought to give them some credit: They really are the master race after all.

Hollywood imputes to fascism a kind of evil magic that o'erleaps the normal rules of causality and makes even isolated, superannuated Nazis a clear and present danger. In *The Boys from Brazil*, Joseph Mengele threatens the world by cloning a number of kids from tissue saved from Der Fuehrer's body. The movie's profound grasp of racial science can be inferred from the fact that each and every one of these boys is an insufferable brat.

Movies like these have a profoundly consoling quality. Hollywood movies may seem to have gotten more realistic than in the days of Irving Thalberg and Cecil B. DeMille, but in a deeper sense they are really the same as ever in catering to wishful thinking, in evading reality, in confirming a sentimental worldview. They present sex obsessively, but without the complications of love, jealousy, marriage, birth, loyalty, divorce, abandonment, disease, and neurosis that attend it in serious literature and drama. They represent politics without recognizing the largest political reality in the world today: communism. They finger the eternal enemy as a generic fascism, a force long since discredited and vanquished in the real world. A real movie about communism would be so unsettling that it probably wouldn't even find a distributor.

Hollywood is rich in fantasies but impoverished in genuine ideals—ideals seriously related to moral standards. Eugene Methvin has recently written that the diabolization of Hitler in the current culture is actually an evasion, an instance of what the psychologist Harry Stack Sullivan called "selective inattention." It spares us the pain of facing a larger, blacker, and present evil. Hitler is safe. We can all deplore him without risk. Hollywood's Fondas, Brandos, and Coppolas can safely strike their moral postures against fascism by adopting the current Party line and pretending that fascism's heirs are now in the West. They know these bold gestures won't land them in

About the Author

Joseph Sobran earned his degree in English literature at Eastern Michigan University before going on to become one of the youngest editors at *National Review* in 1972. He is currently Senior Editor at the magazine and is a regular contributor to *Human Life Review*. His articles have appeared in *Harper's*, the *New York Times*, *Center Journal*, *The American Spectator*, the *National Catholic Register*, and *Commonweal*. He recently published *Single Issues: Essays on the Crucial Social Questions*. He speaks frequently to college and public audiences on a variety of topics and can be heard weekly on the CBS radio program, *Spectrum*.

jail: they're really in perfect accord with the whole culture of evasion.

Yet communism has murdered several times as many people as Nazism. It continues to extinguish every freedom liberalism once stood for—freedom of religion, of the press, of political criticism and opposition. Ironically, liberalism protests infringements of these freedoms only in anti-communist countries.

Thirty years ago, the philosopher Sidney Hook wrote that to be liberal is to be, almost by definition, anti-communist as well as anti-fascist. But today, the phrase "liberal anti-communism" sounds less like a redundancy than a contradiction in terms. To be anti-communist is to be immediately labeled a "right-winger." What we now call liberalism is less like the old liberalism than like the old fellow-traveling. Contemporary liberalism follows the contours of communism. If this were merely a matter of hypocrisy in the liberal community, it might not be much of a problem. But I am afraid that it goes deeper than that. It is now a problem in our culture: we live with our minds in concrete, and we don't even notice that we are carrying contradictions in our souls. The infection of our language, our moral habits, our very thoughts, touches even conservative anti-communists. We take for granted things that ought to startle and shame us.

Recently we celebrated our famous victory in Europe with our old allies—the same Soviets who helped Hitler launch the war with an invasion of Poland; the same Soviet Union that remains, after forty years, the proud possessor of Poland. What on earth were we celebrating? The defeat of Hitler. But by whom? And for what purpose? The diabolization of Hitler robs us of our critical faculties. It deprives us of the power to make the kind of comparisons a healthy moral instinct would make almost automatically.

Thus we react with shock if a lone eccentric wears a swastika. We recognize it as an act of obscene perversity even to associate oneself with a mere symbol of Nazism. Imagine how we'd feel if a new regime in Central America were to raise a flag with that hated insignia and to make noises about racial purity and the international Jewish money power. Would we listen seriously to the argument by some Americans that, after all, Nazism wasn't monolithic? That Hitler was only an aberration whose excesses might be avoided in the future? That the neo-Nazi regime represented the "legitimate aspirations" of the people, or that it was an "indigenous force?"

When an individual or a regime deliberately chooses association with communist symbols, we are not equally shocked. We feel little, if any, horror at the implied link with nearly seventy years of slavery, aggression, and megamurder, still in progress. We simply don't recognize communism as blasphemy against God and a brutal threat to all humanity. We are not scandalized by the presence of large communist parties in Western democracies, although we wouldn't tolerate large neo-Nazi parties for a week.

Hitler remains a magnetic symbol of evil. But communism has somehow remained semi-respectable. Good liberals shed no tears for its victims, strike no moral postures before its embassies. Instead, they make excuses for it and ridicule serious concern about it. To denounce South Africa or Chile is to "speak out" and to earn moral credit. To denounce the Soviet Union, however, is to be "strident." Many of those who talk about the "crime of silence" during the Nazi era practically demand silence about communism. The refugee from Nazism or even the visitor from South Africa is presumed to speak with the moral authority of a first-hand witness and victim; the refugee from communism is treated as a warped personality if he speaks solely of his own narrow experience. Elie Wiesel is a prophet; Aleksandr Solzhenitsyn is obsessed.

It's true that in the nuclear age we have to find a way to share the planet with the Soviets, even if they aren't themselves eager to share; the French scholar Jean-Francois Revel has observed that communism's property rights command universal respect. If the Nazis had survived the war and gotten the atomic bomb, we might also have had to make practical accommodations with them. But that would not have changed the moral nature of the National Socialist regime any more than the necessity of negotiating with a kidnapper confers moral respectability on kidnapping.

But with communism, the West has shown the hostage's abject tendency to see the kidnapper's point of view. What we call liberalism is no longer distinguished by its dedication to freedom everywhere: it is distinguished by its abiding refusal to condemn communism morally, unequivocally, in principle. It virtually worships the Soviet Union as a death-god, a Moloch, always to be propitiated, never to be opposed or provoked. We must never "over-react."

Even President Reagan has publicly accepted the burden of assuring the Soviets that we don't mean them any harm. No doubt it was as a slip of the tongue, but it shows the way our tongues now tend to slip. We give communism the benefit of every doubt. Revel has also remarked that whereas we judge other regimes by their records, we judge communism by its promises. Its entire historical record is inadmissible evidence.

Popular sentiment, as the historian John Lukacs reminds us, the frank and spontaneous sentiment we express privately among our friends—differs sharply from the lofty abstractions we maintain before strangers, to the pollsters, and on the editorial page. Popular sentiment is anti-communist, as the success of the rare anti-communist movie like *Red Dawn* makes clear. Everyone knows what communism is like. But at the level of quasi-official public speech, we ignore the realities and talk of "Soviet leaders," "the two superpowers," and the like, as if the two systems were analogous. "Public opinion," which is really the dialect of the mass communications media, easily equates the two superpowers. But the equation of

good and evil serves the interest of evil. (Not that this equation is consistently made: Sometimes we are admonished that we mustn't act like them by meeting force with force. This too serves the interests of communism. And so we tell ourselves alternately that we're no better than they are or that we are indeed better than they are, depending on which proposition will be most helpful, at a given moment, to our enemy.)

We even speak of American communists as more sinned against than sinning. They are "dissenters," "victims of McCarthyism." This is the message of *Daniel* and *The Front*. We watch American-made documentaries about old communists who idealize themselves and recall how cruelly they were persecuted, being jailed or fired from jobs or simply forced to identify themselves as communists at a public hearing. This is considered persecution by those who defended Stalin's death sentences for whole classes of "class enemies" and who were working to extend his power to this country. They failed to make America red. And their impotence wasn't innocence. But the very word "McCarthyism" has come to incorporate the assumption that it is a form of persecution to identify a communist as a communist.

The Soviet Union itself has applied for, and received from liberal opinion, accredited victim status. It allegedly lost 20 million people during World War II, therefore, it is afraid of war. By this logic, it should be afraid of communism, since it has lost more than 20 million to communism. We hear a good deal about Soviet paranoia: Unlike anti-communist paranoia, the Soviet brand is to be excused and humored. The Soviets only built up their nuclear arsenal because they wanted parity with us, we were once told. Those who made this argument now know they were wrong, and they do not remind us of their error; they have simply advanced to other absurdities, such as the rationale that Soviet invasion of Afghanistan was "defensive." Did Hitler defend himself against Czechoslovakia and Poland and Austria? Constant Soviet vilification of the United States is written off as "mere" propaganda, because it is a pack of lies. When President Reagan criticizes the Soviets, however, liberal opinion mugs him and repeats his words endlessly as putative "gaffes," if not outright provocation. How can a man who talks like that sincerely want peace?

Embarrassing the President has become the standard activity of the news media and the prestige press. Conservatives sense bias in journalism, and they are right; but they talk about it in terms of "accuracy in media." The problem is not inaccuracy. The information we get is usually accurate enough. The problem is that minions of the media are constantly digging for facts, leaks, "gaffes," and other trivia that will put conservative and anti-communist forces and indeed the entire American tradition in the worst light. Liberals and communists are spared this kind of gaffe research. Mr. Reagan and Jesse Helms, not Tip O'Neill and Ron Dellums, are the targets of the investigative reporters and expose special-

ists; the CIA is embarrassed, not the KGB; the sins of our allies, not our enemies, must be brought to light. And how many "corrupt and repressive" pro-American regimes have fallen to communist regimes that, much to our recurrent surprise, turn out to be infinitely more repressive? Once you grasp that contemporary journalism is in the business of embarrassing people, the pattern of bias is fully disclosed. As James Burnham has formulated "the iron law of liberalism," the preferred enemy is always to the right.

Our popular culture is not a folk culture. It is a mass-marketed culture that combines pandering and propagandizing. It's directed at the moderately educated who imbibe the fictions of liberal public opinion at college and can hardly imagine another way of looking at or talking about the world. Some of the Contras in Nicaragua aren't very nice, so we can't support them, can we? Yet, liberal public opinion had no such scruples about supporting Stalin against Hitler, or about trade credits to the Soviet bloc. We are proud of the number of people who go to college nowadays, but the fact is that most of them emerge from their education with no power of imagining alternatives to the hackneyed policy prescriptions of liberalism. If anything, their critical powers seem to be impaired by their schooling. They learn the respectable noises to make, the fashionable moral poses to strike, the proper subjects of liberal indignation. Of course, a good many of them have the intelligence to resist the conditioning process, but this is the tendency of the process itself.

When Susan Sontag, an avatar of the Left from way back, said that communism *is* fascism, she shocked the intellectual world. It was a step in the right direction, but despite her good intentions, she was being soft on communism. Communism is worse than fascism by nearly every index. That it should be almost taboo to say so in some quarters is also an index of the state of popular culture today.

Fascism is recognized as a generic evil, and the word serves as a catch-all term for everything the Left hates, from Mussolini to Joe McCarthy to big corporations. These things don't even have to be related to each other except in the minds of communists and liberals. But while the Left makes these imaginary connections, it plays down real relations among communist regimes. Communism "is not monolithic." The latest communist insurgency, even if it receives lots of Soviet or Cuban aid, is "essentially indigenous." The sins of the Stalinist fathers mustn't be visited on the sons, even if the sons are showing every sign of practicing Stalinism—which is to say, communism. The ease with which the embarrassing and inherent evils of communism are ascribed to the personal eccentricity of Stalin, by the way, is one of the wonders of leftist dialectics. Stalin seems to have been a

thirty-year exception to the laws of historical inevitability.

The slightest overstatement in criticizing communism is taken, in this hothouse culture, to invalidate everything else. When it comes to fascism, however, or even the American way of life, no hyperbole of condemnation can go too far, no shortcoming can be overlooked, no icon can pass unassaulted. When the President has made so bold as to attack the Soviet Union, no liberal commentator bothered to confront the question of whether his charges were true. He was guilty of sins of sheer tone—sins for which the Left isn't held responsible. The media worked overtime to turn the President's words into embarrassments. When congressmen and senators go to Moscow and Managua and return with the conviction that the communists really want peace, the "adversary press" doesn't ask critical questions. The communists' and liberals' motives aren't in question; the anti-communists' are.

I was amused a few months ago to discover that Karl Marx and Friedrich Engels use the word "communistic" in *The Communist Manifesto*. The word "communistic" now has a Birchite ring about it. But it's a perfectly useful word to describe all those people who aren't substantively communist but are, so to speak, "adjectivally" communist—the "useful idiots" Lenin spoke of, the "progressive forces" contemporary communists speak of, the sort of people who are always available for peace and civil rights marches and popular fronts and broad coalitions. In a word, the Left as well as the Right recognizes that liberals are part of the communist enterprise. Only the liberals refuse to recognize it. They treat the whole idea strictly as a right-wing delusion. Why it should also be a communist delusion, they never explain.

It is not a delusion; it is simply a fact. By and large, today's liberalism is communistic. That's part of the operative meaning of "liberal" now, though it isn't considered very nice to say so. But my point isn't to blame liberals. They are only the salient expression of what's wrong with our whole culture of evasion. It is true that unless liberals condemn communism, America should condemn liberalism, because, in a broad sense, liberalism has become the accomplice of communism.

The people I really want to blame are the conservatives, the anti-communists. We are soft on communism by being soft on liberalism. We haven't forced the moral issue: the refusal of liberals to condemn communism and all its works and poms, to acknowledge its victims, to face its full horror. We have been content to call liberals naïve and give them credit for good intentions. But it's too late in the century for naïvete. Moral neutrality is not evidence of good intentions, especially when the neutrality is perfunctory and bogus. It's our duty to expose and morally embarrass the silent accomplices of communism.



~~5330~~
5330/730 (1986)

Recommended Reading

2.

- Louis J. Inzbetak, *The Church and Cultures* (Techmy, IL: Divine Word, 1970)
- ~~Eugene~~ Eugene Nida, *Customs and Cultures* (N.Y.: ~~Harper~~ Harper, 1954)
- Message and Mission* (N.Y.: Harper, 1960)
- Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1983)
- Mark K. Taylor, *Beyond Explanation: Religious Dimensions in Cultural Anthropology* (Macon, GA: Mercer, 1986)
- Don Richardson, *Peace Child* (Glendale, CA: G/L Publ., 1974)
- Bruce ~~Nichols~~ Nichols, *Contextualization: A Theology of Gospel and Culture*. (Downers Grove, IL: IVP, 1979)
- Charles H. Kraft, *Communicating the Gospel God's Way*. (Pasadena, CA: Wm. Carey, 1979.)
- John Stott + R.T. Coote, ed., *Gospel and Culture*. (Pasadena, CA: Wm. Carey, 1979)
- Marquette G. Kraft, *Worldview and the Communication of the Gospel*. (Pasadena, CA: Wm. Carey, 1979)
- Carl F. Hallencreutz, *New Approaches to Men of Other Faiths*. (Geneva: WCC, 1970)
- J.N.D. Anderson, *Christianity + Comparative Religion*. (Downers Grove, IL: IVP, 1974)
- D.T. Niles, *Buddhism and the Claims of Christianity*. (Richmond, VA: John Knox, 1967)
- G. H. Anderson + T.F. Stravsky, ed. *Mission Trends No. 5*. (Grand Rapids: Eerdmans, 1981)
- Mission Trends No. 3* (Grand Rapids: Eerdmans, 1976)
- Phil Parrshall, *Bridges to Islam*. (Grand Rapids: Baker, 1983)
- Donald McGavran, *Ethnic Realities* (Pasadena: Wm. Carey, 1979)
- W.A. Visser 't Hooft, *No Other Name* (Naperville, IL: SCM, 1963)
- Tetsunao Yamamori + C.R. Taber, *Christopaganism or Indigenous Christianity?* (Pasadena, Wm. Carey, 1985)
- Alfred C. Krass, *Evangelizing Neopagan North America*. (Scottsdale, PA: Herald, 1982)
- Five Lanterns at Sundown*. (Grand Rapids: Eerdmans, 1978)
- James Engel + H.W. Norton, *What's Gone Wrong With the Harvest?* (Grand Rapids: Zondervan, 1975)
- James F. Engel, *Contemporary Christian Communications* (Nashville: Thomas Nelson, 1979)
- John C.B. + Ellen L. Webster, *The Church and Women in the Third World*. (Philadelphia: Westminster, 1985)
- Bruce C.E. Fleming, *Contextualization of Theology* (~~Wm. G.~~ Pasadena: Wm. Carey, 1980)

1

Topics for Papers
(Including one bibliographical suggestion for each, as a starter)

- x Basic Principles of Communication
(James F. Snydel, Contemporary Christian Communication)
- x Models for Missionary Communication
(David J. Hesselgrave, Communicating Christ Cross-Culturally, pp.
- x Bible Translation - Theory.
- x Bible Translation - Problems
- x Bible Translation in Practice - ^{The} Wycliffe Story.
- x What is Culture -
- x Religion and Culture -
(Christopher Dawson, Religion and Culture)
- x Religion and Anthropology -
Mark K. Taylor
- ^{Cultural}
Racial Barriers in Asia, Africa or Latin America culture
- ^{Cultural}
Racial Barriers in ~~the~~ Western culture.
- x Calvinism and Culture
(Henry Van Til, The Calvinistic Concept of Culture)
- x Dynamic Equivalent Translation
(Charles Kraft, Christianity in Culture, pp.

(2) Topics

X An Analysis of Niebuhr's Christ and Culture - strengths and weaknesses
(~~H.R. Niebuhr, Christ and Culture~~)

X The United Mission to Nepal
(Jonathan Lindell, Nepal and the Gospel of God)

Latin American Culture - its Major Traits
(John A. Mackay, That Other America)

X Liberation Theology as Contextualization.
(Gustavo Gutierrez, A Theology of Liberation; and C.E. Armerding, ed., Evangelicals and Liberation)

X Jesus and His Disciples: Training to Communicate
(~~Gustavo Gutierrez, A Theology of Liberation~~, and (A.B. Bruce, The Training of the Twelve).

Contextualizing Asian Theology
(Kosuke Koyama, Waterbuffalo Theology)

Women in Mission
(R. Peirce Beaver, American Protestant Women in World Mission)

~~What~~ ^{There} is a Christian Culture?
(John Stott, Christian Counter-Culture)

Topics - 3

Contextualizing the Faith - in Africa, Asia or Latin America.

Has the West Contextualized the Faith too Far?

(

Contextualization: Where Must it Stop?

(~~T. Yamamoto & C. R. Taber, eds., Christianity in~~ H. Kraemer, The Christian Message in a Non-Christian World)

x The Barrier of Islam.

(Phil Parshall, Bridges to Islam)

Confucianism

Humanism

Buddhism -

Confucianism -

Evangelizing the Jordan's Coast as a Bridgehead - pioneer missionary strategy
(case study: Korea)

x Understanding Worldviews:

Ideas & Values of the receptor people

Japan & Korea - Church growth & cultural contrasts

COURSE TITLE: Communicating Christian Truth Across COURSE NO.: S 330/730

PROFESSOR: Moffett and Moffett
Cultural Barriers

TBA use only:

NO. ENROLLED: _____

PLEASE TYPE AND DOUBLE SPACE

TITLE (PLEASE STAR * REQUIRED TEXTS) AUTHOR PUBLISHER pb?

No. in Stock

No. Ordered/Date

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No. Reordered/Date

No. Reorder Rec'd/Date

H. RICHARD NIEBUHR, CHRIST AND CULTURE Harper

DAVID HESSELGRAVE, COMMUNICATING CHRIST CROSS-CULTURALLY Zondervan

EUGENE NIDA, RELIGION ACROSS CULTURES

LESSIE NEWBIGIN, The Gospel and Greek Culture.

Please remember to request desk copies AT THE TIME OF YOUR INITIAL ORDER!!!!!!!!!!!!!!!!!!!!!!
We CANNOT fill requests for desk copies after the semester begins, nor can we take books from our stock for you. And don't forget to request extra copies for your T.A.'s!!!!!!!!!!

EC 50 CHRISTIANITY AND CULTURE
Mr. Moffett

Course Description: Mission and ecumenicity in their total cultural context. The unity and diversity of cultures and Christianity. Classic Christ/culture relationships in theory and in history. Culture in Biblical context. Cultural dynamics of selected societies: Asian African, Latin American and North American. Cross-cultural mission and intercultural ecumenicity.

Course Requirements:

Reading Requirements.

One chapter a week from the textbook, Lutzebak's Church and Cultures, with discussion usually every Friday on the text and related themes from the lectures.

In addition: 1000 pages.

From the Recommended Reading List (on reserve), 2 books or 500 pages.

From the Further Reading List, 2 books or 500 pages.

Papers required:

1. Two book reports will be required on your reading, (1) one at the end of spring recess, March 20, and (2) one by April 13. Each book report will contain a one-page outline or summary of a book you have chosen and an additional half-page of your own personal analysis and reaction to the book, whether positive or negative.
2. One ten-page paper will be required on one of the following subjects, OR on a subject of your own choosing (which must be approved by the professor.

Description and analysis of a national or ethnic culture (your choice)

Case study of cultural problems in a specific cross-cultural mission.

Culture in Biblical context.

A Christian critique of American culture, positive and negative.

Problems of Bible translation across cultures.

Race, color and culture: myths and facts.

A theologian looks at culture (choose one--Tertullian, Clement, Kraemer, Tillich, etc.)

Reading List

Textbook:

Louis J. Luzbetak, The Church and Cultures: An Applied Anthropology for the Religious Worker. Techny, Ill.: Divine Word, 1970

Recommended Reading on Reserve (portions required):

- David J. Hesselgrave, Communicating Christ Cross-Culturally. Gr. Rapids: Zondervan, 1978
Charles Kraft, Christianity in Culture. Maryknoll NY: Orbis, 1979
Marvin K. Mayers, Christianity Confronts Culture.. Gr. Rapids: Zond., 1974
Eugene Nida, Customs and Cultures.. N.Y.: Harper, 1954
" " Message and Mission. N.Y.: Harper, 1960
" " and W. Reyburn, Meaning Across Cultures. Maryknoll: Orbis, 1968
F.L.K. Hsu, Clan, Caste and Culture. (China, India, U.S.). Princeton, Van Nostrand, 1963.
L.W. Doob, Communication in Africa: A Search for Boundaries. New Haven: Yale University, 1961.
-H. Richard Niebuhr, Christ and Culture. N.Y.: Harper, 1951

For further Reading:

- Ruth Benedict, Patterns of Culture. N.Y.: Penguin, 1946
Emile Cailliet, The Christian Approach to Culture. N.Y.: Abingdon, 1953
Charles N. Cochrane, Christianity and Classical Culture. London: Oxford, 1944
Emile Durkheim, The Elementary Forms of the Religious Life. N.Y.: Macmillan
Christopher Dawson, Religion and Culture. N.Y.: Meridian, 1958
T.S. Eliot, Christianity and Culture. N.Y.: Harcourt Brace, 1940
Paul G. Hiebert, Cultural Anthropology. Gr. Rapids: Baker, 1983
Hendrik Kraemer, World Cultures and World Religions. Phila.: Westminster, 1960
J.A. Mackay, The Other Spanish Christ. N.Y.: Macmillan, 1932
R.W. McKinney, Creation, Christ and Culture. Edinburgh: T.T.Clark, 1976
- Stephen Neill, The Christian Society. London: Collins, 1964
Don Richardson, Peace Child. Glendale, CA: G/L Publ., 1974
Klaas Schilder, Christ and Culture. Winnipeg: Premier, 1977
Edward C. Stewart, American Culture Patterns. Chicago: Intercultural, 1972
- Paul Tillich, Theology of Culture. N.Y.: Oxford U., 1975
A.T. van Leeuwen, Christianity in World History. N.Y.: Scribners, 1964
Henry Van Til, The Calvinistic Concept of Culture. Gr. Rap.: Baker, 1964
Bruce Nichols, Contextualization: A Theology of Gospel and Culture.
Downers Grove IL: IVP, 1979
Tetsunao Yamamori & C. R. Taber, eds., Christopaganism or Indigenous Christianity? S. Pasadena: Wm. Carey, 1975.
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" " Message and Mission. N.Y.: Harper, 1960
" " and W. Reybun, Meaning Across Cultures. Maryknoll: Orbis, 1968
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Christopher Dawson, Religion and Culture. N.Y.: Meridian, 1958
T.S. Eliot, Christianity and Culture. N.Y.: Harcourt Brace, 1940
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The Willowbank Report. Wheaton IL: Lausanne Comm. for World Ev., 1978
J.H. Bavinck, The Church Between the Temple and Mosque. Gr. Rap.: Eerdmans, 1971.

EC 50 CHRISTIANITY AND CULTURE
Mr. Moffett

CALENDAR AND OUTLINE
(Tentative)

- Jan. 31. Introduction: Christian Interaction with Non-Christian Cultures.
A preliminary statement of theological position.
- Feb. 2. Introduction: Two Aspects of Culture: Particulars and Universals.
- Feb. 3. Discussion: Luzbetak, Church and Cultures (Chap. I, "The
Missionary Apostolate in Cultural Context")
- Feb. 7. The Ancient Church and its Cultural Environment: the First Two
Hundred Years.
- Feb. 9. A Classic Analysis of Christianity/Culture Relations: Richard
Niebuhr's Christ and Culture.
- Feb. 10. Discussion: Luzbetak, Chap II, "The Nature and Scope of Applied
Missionary Anthropology".
- Feb. 14. What Is Culture?"
- Feb. 16. A Personal Cultural Pilgrimage (G.H.)
- Feb. 17. Discussion: Luzbetak, Chap. III, "The Nature of Culture: A
Design for Living".
- Feb. 21. The Early Asian Church and Its Approaches to Culture.
- Feb. 23. Some Anthropological Analyses of Culture.
Paul Hiebert
Ruth Benedict
Morris E. Opler, etc.
- Feb. 24. Discussion: Luzbetak, Chap. IV, "The Nature of Culture: Culture
and the Individual".
- Feb. 28. South Asian Cultural Dynamics (Indonesia). (G.P.)
- March 1. African Cultural Dynamics. (G.H.)
- March 2. Discussion: Luzbetak, Chap. V, "The Nature of Culture: Culture
and Society".
- March 6. MID-TERM EXAMINATION

THE MAJOR RELIGIONS: survey by continents. (World Xn. Enc., pp. 782 ff.)

		1900			
1.	<u>SOUTH ASIA</u> 1980 population 1,428,000,000	1. Hindu 49%		1. Hindu 40.6%	
		2. Muslim 30%		2. Chinese folk 32.9	
		3. Buddhist 7%		3. Buddhist 9.4	
		4. <u>Christian</u> 4%		4. <u>Christian</u> 7.6	
				5. New religions 4.3	
				6. Tribal 1.7	
2.	<u>EAST ASIA</u> 1980 pop. 1,086,000,000	1. Chinese folk 71%		1. Non-religious 50.5%	
		2. Buddhist 18		2. Chinese folk 17.5	
		3. Muslim 4.5		3. Buddhists 12.7	
		4. Shamanist 2		4. Atheists 10.4	
		5. Tribal rel. 1.9		5. New religions 3.3	
		6. Shinto 1.3		6. Muslims 2	
		7. <u>Christian</u> 0.4		7. <u>Christian</u> 1.8	
		8. <u>Confucian</u> 0.1		8. Shamanist 1	
				9. Confucian 0.5	
				10. Shinto 0.3	
3.	<u>EUROPE</u> 1980 pop. 486,000,000	1. <u>Christian</u> 97%		1. <u>Christian</u> 85.4%	
		2. Jews 1.6		2. Non-religious 9	
		3. Non-religious 0.4		3. Atheist 3.2	
		4. Atheist 0.1		4. Muslim 1.8	
				5. Jews 0.3	
4.	<u>AFRICA</u> 1980 pop. 461,000,000	1. Tribal 58%		1. <u>Christian</u> 44.2%	
		2. Muslim 32		2. Muslim 41.2	
		3. <u>Christian</u> 9		3. Tribal 14	
5.	<u>LATIN AMERICA</u> 1980 pop. 372,000,000	1. <u>Christian</u> 95%		1. <u>Christian</u> 93.8%	
		2. Tribal 3.4		2. Non-religious 2.9	
		3. Non-religious 0.6		3. Afr.-Am. Spir. 1	
		4. Af/Am. Spir. 0.4		4. Spiritists 0.7	
				5. Atheists 0.6	
				6. Tribal 0.3	
6.	<u>USSR</u> 1980 pop. 268,000,000	1. <u>Christian</u> 83%		1. <u>Christian</u> 36.1%	
		2. Muslim 11		2. Non-religion 29.5	
		3. Jews 4		3. Atheist 22.1	
		4. Shamanist 0.5		4. Muslim 11.3	
				5. Jews 1.2	
7.	<u>NORTH AMERICA</u> 1980 pop. 249,000,000	1. <u>Christian</u> 96%		1. <u>Christian</u> 88.3%	
		2. Jews 2		2. Non-religious 6.5	
		3. Non-religious 1.2		3. Jews 3.1	
				4. Muslims 0.8	
				5. Atheists 0.3	

Reading List

Textbook:

Louis J. Luzbetak, The Church and Cultures: An Applied Anthropology for the Religious Worker. Techny, Ill.: Divine Word, 1970

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The Willowbank Report. Wheaton IL: Lausanne Comm. for World Ev., 1978
J.H. Bavinck, The Church Between the Temple and Mosque. Gr. Rap.: Eerdmans, 1971.

EC 50. Christianity and Culture (1984) (Mr. Moffett)
Mid-term Examination (make-up substitute)

I. True or False (Mark T or F in left margin)

1. Culture is religiously neutral.
2. Tertullian advocated adapting the Christian faith to the best in Greek culture.
3. Luzbetak is a Roman Catholic anthropologist.
4. Christian missionaries can properly be agents of cultural change.
5. The best solution to conflict between different cultural groups is to keep the groups apart.
6. A basic cause of culture shock is the inability to speak the language.
7. Anthropologists identify between 100 and 200 different cultures in the world.
8. Christians can accept the validity of other cultures without accepting the truth of their religious beliefs.
9. Most of the world's Christians are white.

II. Completion (Fill in the blanks).

1. The three largest non-Christian religious cultures are _____

2. The three largest culture groups as defined by skin color are _____,
_____, and _____.
3. Name and example from history of each of Niebuhr's 5 categories of Christ and culture relationships:
 1. Opposition. _____
 2. Agreement. _____
 3. Synthesist. _____
 4. Paradox. _____
 5. Conversionist. _____
4. Two approved ways of adjusting to new cultures are accommodation and _____.

III. Write briefly on ONE (only one) of the following two questions.

1. Examine in some detail the influence of religion as a significant element of culture. How has Christianity shaped American culture (name briefly several ways), and compare this with ways one other religion has shaped another culture).
- OR 2. Describe one of Niebuhr's 5 types of Christ/culture relationships, with a Biblical example, and an example from church history.

EC 50. Christianity and Culture (1984)Mid-Term ExaminationI. True or False (Mark T or F in left margin).

1. A good simple definition of culture is "the total life-way and mentality of a people".
2. The major contribution of U.S. Protestant missions to cultural anthropology studies has been in the field of linguistics.
3. It is wrong for Christians to work for change in another culture.
4. Cross-cultural communication starts with the local culture's felt needs, not the outsider's solutions.
5. Culture is religiously neutral.
6. The most accurate measure of cultural differences is race.
7. The world's two largest races numerically, judged by color, are the yellow and the black.
8. There are almost as many Christians in the world, statistically, as Muslims, Hindus and Buddhists combined.

II. Completion (Fill in the blanks).

1. Two approved ways of adjusting to new cultures are empathy and _____
2. The locus of culture is _____
3. Three differing schools of anthropology are (1) cultural evolutionary, (2) _____, and (3) _____
4. Two vital theological affirmations, says Niebuhr, are indispensable for a balanced Christian attitude towards culture: a doctrine of _____, a doctrine of the radical nature of _____.
5. Reacting against the culture of his age, _____ wrote, "What has Jerusalem to do with Athens?"
6. Richard Niebuhr analyzes the relationship between Christianity and culture in terms of five categories. Name them:
 1. _____
 2. _____
 3. _____
 4. _____
 5. _____

III. Write briefly on ONE (only one) of the following two questions:

1. Examine in some detail one of Niebuhr's five types of Christ/Culture relationships. Give an example from the N.T., if possible, and from early church history.
2. Comment on religion as a factor in cultural difference and conflict. What are the most statistically "Christian" continents in percentage of population (using the UN category of 7 or 8 continents). Which one is the least Christian?

COURSE TITLE: CHRISTIANITY AND CULTURE (Spring 1984)

COURSE NO., : EC 50

PROFESSOR: Samuel H. Moffett

NO. ENROLLED: _____

(*) TITLE	AUTHOR	PUBLISHER(pb)	TBA SECTION	No. in Stock	No. Ordered Date	No. Rec'd. Date	Status	No. Reorder Date	No. Reorder Date	New Stock ?
* LUZBETAK, J.L., The Church and Cultures. (Alternative textbook, if above is out of date:	Divine Word Publ.									
SMALLEY, Wm. A., ed., Readings in Missionary Anthropology II. Wm. Carey										
<u>Recommended Readings</u> (portions required)										
KRAFT, Charles. Christianity in Culture.		Orbis								
HESSELGRAVE, David J., Communicating Christ Cross-Culturally.		Zondervan								
MAYERS, Marvin K., Christianity Confronts Culture: A Strategy for Cross Cultural Evangelism.		Zondervan								
NIDA, Eugene, Message and Mission.		Harper								
NIDA, E.A. & Wm. Rebyburn, Meaning Across Cultures.		Orbis								
NIEBUHR, H. Richard, Christ and Culture.		Harper								
<u>For further reading:</u>										
DURKHEIM, Emile, The Elementary Forms of the Religious Life: A Study in Religious Sociology.		Macmillan								
KLUCKHOHN, Clyde, Culture and Behavior.		Free Press								
HIEBERT, Paul G., Cultural Anthropology.		Baker Book								

11/20

Reserve List: Spring 1984

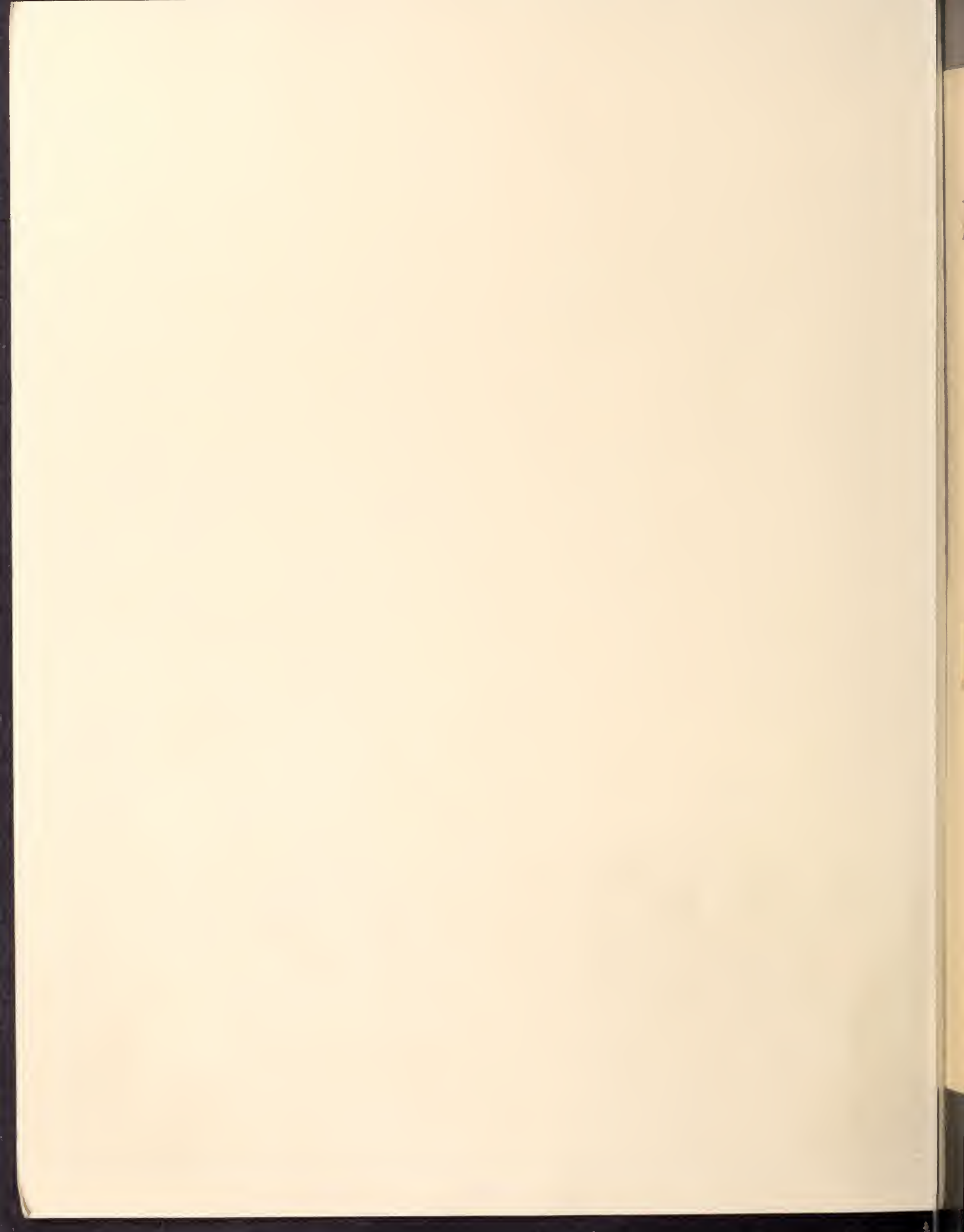
PLEASE RETURN THIS FORM BY 28 NOVEMBER 1983

EC50 Christianity and Culture
Professor Moffett

Author	Title	Call Number	Out of Print	Ordered	Received	* Un- avail- able
* J.L. LUZBETAK	^{Publ.} ✓ THE CHURCH and CULTURES (Divine Word)	GU 400 / .L 97				
* W.A. SMALLEY	✓ READINGS IN MISSIONARY ANTHROPOLOGY II. (Wm. Carey)	BV 2070 / .S 63				
C. KRAFT	✓ CHRISTIANITY in CULTURE (Orbis)	BR 115 / .C 8 K 89				
D. J. HESSELGRAVE	COMMUNICATING CHRIST CROSS-CULTURALLY (Zondervan)	BV 4319 / .H 58				
Eugene NIDA	✓ MESSAGE and MISSION (Harper)	F-50 / N5493m				
E. NIDA + W. REYBURN	✓ MEANING ACROSS CULTURES (Orbis)	BS 449 .N66				
* T. Rich. NIEBUHR	✓ CHRIST and CULTURE (Harper)	On reserve - 1440 C-16 / N5512 / 1056 4 copies				

* M = Missing from shelves
R = Recalled from borrower

* Required during first weeks of semester.



Missions in Far Eastern Cultural Relations

by

M. SEARLE BATES

*A Study Made with the Aid of Several Members of the Foreign Missions
Conference, for the Use of the Eighth Conference of the Institute of
Pacific Relations, Mont Tremblant, Quebec, December, 1942*



Missions in Far Eastern Cultural Relations

by

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MISSIONS IN FAR EASTERN CULTURAL RELATIONS

INTRODUCTION

1. Nature and Importance of Cultural Contacts. The war and its issues bring into new perspective the importance of North American cultural relations with China and with Japan. In developing the possibilities of ultimate cooperation for international order and well-being, they are of critical significance. They concern the attitudes and outlook of large bodies of people, including those of many who direct government, commerce, education and the press. Factors of cultural contact are varied. They include the personal relationships of business, residence and travel, though many of these are casual and unproductive on the cultural level. They include information (and its emotional tone) given in the schools, press, radio and moving pictures of one country concerning the life of another country. In the present case they comprehend the proportionately significant bodies of Chinese and Japanese students who have been coming to North America for education, usually for higher and technical or professional education; with their influence in North America and in the countries to which they return. The numbers and importance of the long stream of Oriental students are so great as to require separate and thorough study. For the present case there are also the important enterprises of the Rockefeller Foundation and of the Harvard-Yenching Institute. None of these factors is ignored or belittled by centering this paper upon one complex body of cultural contacts, relating reciprocally with persistence and intensity a large body of persons in North America with large numbers of Chinese and Japanese: the Christian missionary enterprise.

2. Cultural Movements and Religion. "Cultural relations" is employed as a convenient term for non-political and non-commercial relationships. Religion closely defined is in itself an important element in culture. Religion historically and broadly viewed is also a vehicle of other cultural elements, associated with particular languages, literatures and philosophies, traditions of art and music, social and institutional patterns. In the transmission of Buddhism, of Islam and of Confucianism, the Orient is thoroughly familiar with such cultural transfer centered about a religious and ethical nucleus which supplies the motivation and the tone for the movement of general culture. The spirit, methods and personal contacts of Christian missions are such as to exercise considerable influence in North America as well as in the Far East.

3. Recent Trends in North American Missions. The present study is not a history of missions in the Far East. It is a brief inquiry into trends of the past decade or two, undertaken for the purpose of looking more intelligently at the possibilities for the near future. North America is used as a unit because of the cooperative relationships and reporting of United States and Canadian missionary organizations (Protestant), closely similar in their work and problems. British and European missions have contributed much, by pioneer experience and by direct cooperation, to the enterprises undertaken for North America. It is hoped that separate or more extended studies, made across the Atlantic or in combination with friends there, will cover adequately the British and the continental enterprises.

4. Protestant Societies the Basis of Study. Catholic missions will be referred to, and in part the material of this paper is applicable to them as well as to Protestant missions. But until the past twenty-five years they have been almost exclusively European, and even now the rapidly growing North American elements are still a minor fraction in Catholic missions in China and Japan though relatively more important in Korea and Manchuria. Considering priests and religions of both sexes, Americans numbered (in 1938-39) 651 out of 5,764 Catholic missionaries in China, and 42 out of 838 missionaries in Japan. French Canadian priests alone numbered 45 in the latter country. (1)

5. China the Major Area. All normal relations with Japan have been broken after a period of increasing tension, and even their partial restoration will require time after the war, with adaptation to circumstances difficult to foresee. Moreover, North American mission enterprise in the larger bulk of China has always been more extensive than in Japan; as is the case with the Rockefeller Foundation and with kindred educational undertakings. General statements will therefore apply in the first instance to China, though if possible they will also relate to Japan or will be specifically qualified in order to refer to Japan. Japan is defined as the Japanese Empire of 1937, with indicated references to Korea.

I. AIMS, ORGANIZATION AND METHODS OF MISSIONS

1. Motive and Objectives. The motivation of missions is basically Christian. It is not American or Canadian or Western in the sense of serving power politics or national prestige. The personnel, the spirit, the tradition and methods of North American Christian missions are characterized by unusual concern for the liberation of individuals and groups, for the separation of church and state, for the ethics of democratic and social idealism. The objectives of missions are threefold: the spreading of Christian faith and fellowship among all peoples; the expression of Christian brotherhood in the opening of opportunities for fuller life and in service to the needy, across national and racial boundaries; the application of Christian ethics in individual, family, community and international life.

2. Organization. Missions are organized for the most part by denominations, both in America and in the Far East; that is, by church bodies such as the Methodists, the Presbyterians and the Episcopalians. In North America there are also sending bodies which are interdenominational or non-denominational in character, like the important China Inland Mission, the YMCA and YWCA, the American Bible Society; and there are many "independent" groups which send out one or several missionaries each.

(1) Catholic Foreign Missionary Society of America, 1942 directory and lists. Dr. G. Roggedorf, S. J., in Japan Christian Year Book, 1941.

The Foreign Missions Conference of North America is a cooperative association of 102 missionary organizations (and 20 affiliates) of the United States and Canada, including practically all of the significant Protestant bodies concerned save the China Inland Mission (which draws its main support from Britain and the Dominions.) Of the 102 organizations, 67 work in China and Japan. In both China and Japan there is considerably more of cooperative and of union effort than in North America. For two decades there have been in China and in Japan National Christian Councils, corresponding roughly to the Federal Council of Churches of Christ in America but relatively more influential in their functions of consultation and of leadership for the general church program within the nation. The Foreign Missions Conference is related both to these National Christian Councils and to comparable bodies in Europe and throughout the world, by the International Missionary Council. Thus there are in being the mechanisms through which are exchanged continually counsel upon problems of common concern, visits of select personnel, funds for special undertakings; literature on the tasks of missions and the church in general; and a body of leaders accustomed to trust each other in conference and in correspondence upon the objectives which they all serve.

Roman Catholic missions are in ultimate authority more highly centralized under the Pope, working through the Society for the Propagation of the Faith in Rome, and through the unified hierarchy of the Church within each national area. But in practice they are wisely flexible, utilizing a high degree of initiative on the part of each of the great orders or missions concerned (such as the Maryknoll Mission, the Jesuits, the Society of the Divine Word, the Franciscan Sisters of Mary,) and permitting much regional variety.

3. The Christian Community: Nationals and Missionaries. The basic method of working toward the recognized objectives is the development of Christian communities and leadership within the various Eastern societies. Missionaries serve as pioneers and founders; now more frequently as co-leaders with nationals, or as their helpers; in some instances already dropping out from services taken over by nationals. Frequently nationals have initiated similar or better services on their own responsibility, after the demonstration has once been made. In the whole process, as viewed from North America, the person of the missionary is a prime vehicle of cultural contact. He is supplemented and multiplied, allowing for natural difference in the cases, by nationals who have been associated with him in China or Japan, and by the many thousands of nationals who have been assisted by missionary and other interests to study or travel in North America.

4. Functional Aspects of Missions. Method functionally considered is compound:

- a) Preaching and religious teaching.
- b) Organization and nurture of churches and Christian enterprise.
- c) Training of nationals for service in the Christian enterprise.
- d) General education on all levels, under Christian auspices and usually with some specific Christian elements.
- e) Provision and distribution of the Bible and of Christian literature.

with such national and general literature as is both needed and approved by Christians.

- f) Medical and health services, including health education.
- g) Introduction of scientific knowledge or method, and its application to regional needs, e. g., the Catholic observatory and meteorological services at Shanghai; agricultural improvement through the University of Nanking.
- h) Combined and special types of service, such as the YMCA and YWCA, rural development programs, industrial work or industrial training for philanthropic purposes, institutions for orphans or lepers or the blind.
- i) Efforts, whether of social or of individual remedy, against serious evils and handicaps to persons, such as narcotics, alcoholism, concubinage, prostitution.

II. CHARACTERISTICS OF MISSIONARY SERVICE

Distinctive Achievements

1. Personal Contacts: Remarkable Distribution by Localities.

Missionaries are in close personal touch with the Christian constituency and with many others in the local community; with children and youth in schools and in church groups; with medical patients; with the staff of the church, and of schools and service institutions. Missionaries are widely distributed among smaller cities and interior points; and many of them make regular or frequent working journeys to several or many other localities. The China Directory of Protestant Missions for 1936 shows 784 cities and towns where missionaries resided, and for Japan the like figure before recent changes was above 120.

2. Women Missionaries and Work with Women. Two-thirds of missionaries are women, counting wives as well as unmarried women. (Several counts in China and Japan show 64% to 69%.) They often specialize in work with women and girls. This is a function of unique and considerable significance for cultural relations and social change.

3. Unusual Quality of Relations with Christian Nationals. At their best, the relationships of missionaries with national Christian leaders and co-workers are marked by depth of common faith and moral outlook, which give them unusual power and stability.

4. Significance of Mission Education. The influence of mission enterprises upon the type and personnel of education has been and is considerable, especially in China. Along with Tsing Hua University and the public scholarships for study in America, and the notable influence of Teachers College (Columbia University) upon the technical subject of education, the mission schools have been formative. After a period of pioneer leadership, they properly gave way to the development of general public and private education. In recent years the Protestant secondary schools and colleges have provided for 9% to 10% and 15% to 20% respectively of the nation's youth in those two grades of training. At the outbreak of the war, 41% of the graduates of Christian colleges and universities (totaling 11,000) reported in occupational listings were engaged in education. In China the contribution to the education of girls is still disproportionately high. In Japan the general influence

of Christian schools has not latterly been of major importance, but they have remained significant in the three fields of kindergartens, girls' secondary schools, and higher education for women. In both countries they have been and are important factors in private education by contrast with public systems.

5. Democratic Procedure and Social Effort. Encouragement of democratic group life and of constructive concern for the good of humble persons throughout the nation has been manifested in diverse ways. Missions are widely helpful in teaching and practicing the organization of groups for purposes of common interest, including the dissemination of simple rules for the conduct of meetings. Games and wholesome amusements with group participation on a voluntary basis have developed in the young new capabilities of constructive relationships beyond the limiting family, which aid the growth of true community. Group singing, now widely adopted in public education and in the army, was largely introduced by missions. The bold and able translation of the Bible into the vernacular has been generously praised by Dr. Hu Shih as an early and still pervasive factor in the Chinese linguistic revolution of this generation. Both in China and in Japan missions have introduced in hundreds of communities modern concepts and techniques of organization and cooperation in enterprises of social service and community betterment, which a much wider public has found congenial and has grafted on to the older concepts of guild and temple.

6. Opportunity and Leadership. Socially considered, missions have given opportunities of self-respect, economic advancement, health and education to many individuals of excellent qualities. In the clumsy terms of class, it has often been remarked by Christians and non-Christians alike, that missions tend to bring out relatively promising persons and families from proletarian or peasant status to middle-class freedom. Among the abler and more devoted persons of each group, there is a noticeable development of leadership for both Christian and secular communities. In Korea this process was disastrously conspicuous by contrast with the Japanese policy of preventing voluntary association for free community activity, and of checking any potential leadership of Korean interests apart from the Japanese program.

7. Knowledge of Language and Society. As compared with most North Americans who have contact with Chinese and Japanese, missionaries are familiar with the local language, customs and conditions of social life, because their residence is relatively stable and their acquaintance with typical folk of the community is relatively thorough. On occasion, this knowledge of the people and their culture is developed into systematic study in language, history, ethnology and the other social sciences. The work of North American missionaries is less prominent in the growing scholarship of this decade than were the products of their predecessors, North American, British and continental. Yet the services of Wells Williams, McGillivray, Hepburn, Jones and Peek are still valued in the field of language. The archeological and cultural collecting of White, Ferguson, Graham and Menzies in our time is of high worth. In the realms of history, literature and social investigation, E. T. Williams, Latourette, Dubs, McNair, Pearl Buck, Arthur Smith, Hawks Pott, Arthur Hummel, Sidney Gamble. Lossing Buck are indicative of the variety that is evident in a hundred names of our contem-

poraries who from their missionary experience and contacts have drawn the means to add significantly to knowledge.

8. Educational Influence in North America. Missionaries and mission organizations in North America have been widely and persistently active in disseminating information and sympathetic interest concerning the Far East. The total circulation of books, pamphlets and magazine articles runs to thousands of items each year, some of them in tens of thousands of copies. To these must be added sermons, addresses, thousands of study groups, and the manifold personal contacts and platform appearances of missionaries while in North America. Secretary Stimson described the two-fold process in his volume, The Far Eastern Crisis, as he was explaining the strong American concern for China in the Manchurian issue of 1931-1932:

For many years China had received from this country the religious, educational and medical benefits of the greatest private missionary effort which had ever been made by the people of one country towards those of another. (p.14)

Our most general information of China came...through the great missionary movement -- religious, educational and medical -- which had been carried on in China for nearly a century by the churches and humanitarian organizations of this country. The breadth and influence of that movement have not always been adequately appreciated by historians. Throughout those years, in almost every fair-sized American community, particularly through our northeastern and mid-western states, there had been situated one or more churches each of which was in whole or in part supporting one or more foreign missionaries, a large percentage of whom were working in China. The news of the work of these missionaries coming through their reports and letters reached a large number of our people living in almost every quarter of the land. To many of them the progress of this work was one of their keenest interests. They followed the details of Chinese progress as reported to them by their missionaries and thus acquired a humanitarian interest of a quite personal character in that land and its people. (pp.153-54)

Upon this and the foregoing topic, Professor Latourette of Yale has recently written:

"The larger proportion of American scholars in things Chinese have been and are either missionaries, former missionaries, or the children of missionaries. But for missionaries the Occident would have much less of accurate and sympathetic information concerning China."

Such statements may well be qualified, however, by the concern felt in missionary circles over the vast development of organizational tasks which tend to reduce productive scholarship; by the rapid rise of highly specialized scholarship under the auspices of North American universities and foundations; and by the increasingly rigorous techniques and standards which no longer apply the term "scholarly" to many intelligent productions of general utility and haute vulgarisation. A particular instance of helpful contact in America is the interest of groups in fifteen American colleges and universities (including Yale, Cornell, Princeton,

Missouri, Penn State, Pittsburgh, Smith and Wellesley), each with one of the Christian colleges and universities in China.

9. Unconscious Demonstration of Western Ways. Conversely, in China and Japan missions are spreading information and friendly exemplification of western ways, ideas and personal character, often without intent or conscious program of doing so apart from the Christian effort regarded as primary. Their homes and hygiene, their books and magazines and pictures, their social customs, are of interest and stimulus, peculiarly so in the smaller cities.

10. Private, Independent Status. Missionaries have generally been free from the repute or the fact of serving as political and commercial agents of the United States and Canada. Likewise, the governments of the sending countries have not generally sought to use missionaries as agents. Only with ultra-nationalistic and ultra-suspicious Japanese during recent years of strain has there been considerable misunderstanding on these lines; and then seldom in a degree to injure daily contact of missionaries with the Christian constituency with other friends and neighbors of actual acquaintance. The religious and cultural advantages of this position require no elaboration.

11. Influence on Public Opinion and Government in America. Missionary organizations and missionaries, working by conference and through public opinion, have exerted some influence upon Washington. Particularly is this true in the case of China, where missionaries and their interests have bulked so large in the total of American personnel and interests. Apart from the generally friendly and peaceful tendency toward the peoples among whom they worked for religious motives, a few instances may be mentioned with the reminder that missionary influence was only one among many, and that it cannot be separated for weighing and measuring.

The missionary part in the proposal for remitting the Boxer Indemnity to be used for educational purposes, was considerable. In the troubled years of the warlords and the rise of the new Kuomintang, the major voice of mission organizations was for patience and moderate adjustment to advancing Chinese nationalism. Increasingly it was urged that efforts to protect American nationals and American interests should be kept close to the normal international practice, and far from the risks of military intervention. Relinquishment of extraterritoriality has long been advocated by most mission interests, though not by all, as part of the freeing of China for her own development and of the reducing of friction from the unequal treaties of the nineteenth century. China missionaries, and to some extent their home organization by expounding the facts as seen in China, have contributed to arousing North American opinion against Japanese encroachments in the crises of the Twenty-One Demands, the Shantung question, the conquest of Manchuria, the Shanghai attack of 1932, and the war of 1937.

Japan missionaries and their constituent organizations have remained steadfastly friendly to the Japanese people, though sorely

strained in their attitudes toward the Japanese government and its policies since 1931, and arriving at a general impasse since 1937. Many of the North American mission organizations, and often their supporting churches under missionary and other suggestion, publicly favored stoppage of war supplies to Japan. At the same time most of them continued their support of the removal of discrimination in immigration against the Japanese, and their approval of long-time economic adjustment to Japanese needs, notably by reduction of American tariffs with the assumption of fair reciprocity. Mission interests were thus one means of developing and expressing public opinion on the Far Eastern issues, possibly one of the major means.

12. Christian Contributions to a World Culture. In contrast to these ethically unavoidable concerns with immediate international relations, missions continually develop significant supra-national elements of culture, some of them set deep in the emotional nature as well as in the mind: the Bible, hymns and the music associated with them; worship forms; religious pictures and the art associated with them; translations and adaptations of the classics of western literature, philosophy, history and science, as well as of the specifically Christian ethics and general thought; knowledge of English, French and Latin, besides the more strictly national languages like the Scandinavian tongues and German. Despite the recency and slightness of the Christian communities in China and Japan, they have already contributed religious poems and pictures, hymns, prayers and ethical challenges to the Christian churches in North America and elsewhere in the West.

OUTSTANDING WEAKNESSES

1. Instances of Narrow Religion. In many instances the religion preached and taught is too highly individualistic and too limited educationally and culturally to be an adequate vehicle of Christianity or of general culture.

2. Individualism and Sectarian Division. Also in many instances the missionary personnel is too individualistic, and missionary organization too atomistic and sectarian, to make more than fraction of the cultural contribution that could be made.

3. Inadequate Entry into Oriental Cultures. Excessive dogmatism; pride of nation or race or culture; laziness and incompetence in language or techniques: these are examples of personal inadequacies which bar the entry into Oriental ways of living and thinking that is necessary for religious and cultural diffusion. Specifically, poor understanding of the cultural and religious inheritance of the peoples among whom missions work, is a prime bar to accomplishment.

4. Partial Failure to Enlist Nationals of High Quality. Largely for the foregoing reasons, there is often a failure to enlist the conviction and cooperation of able nationals. This is the obverse of the fact that the major gains of Christian effort have been made by and through nationals of recognized character and ability.

5. Difficulty of Propagation from a High Economic Level into a Lower Level. The difficulty of working from a tradition, organization and personnel nurtured in a society with relatively high economic levels, to develop from the beginning an ongoing Christian community in a society of lower economic levels, is tremendous. One large-scale solution has appeared in Korea, another in Japan: the first by concentrating upon a relatively simple and narrow church program; the second by appealing almost exclusively to middle-class people of the cities.
6. Family Standards of Living. In particular, the standard of living required to maintain health and morale for a North American family in a Far Eastern society is costly and a barrier between them and much of the local constituency. Catholics often do better with celibate workers kept less closely in touch with their North American and other Western constituencies, but at the sacrifice of many social and cultural influences which families and regular furloughs help to exert.
7. Backward North America. The lag of the North American churches and of North American opinion generally tends to restrain missions from making many adaptations and advances which their leaders recognize as necessary. Specific education of the constituency is inadequate and slow.
8. North American Lack in Reciprocity and Fellowship. Entirely insufficient thought and effort are given to the learning and participating values of the missionary enterprise, as well as to the nascent concept of a world-wide Christian fellowship in which Chinese and Japanese have full standing.
9. Institutional Inertia, East and West. Institutional inertia of nationals and missionaries in the Far East, and throughout the entire missionary organization, limits service in a period of swift change.
10. Administrative Complexity of International Cooperation. The administrative diffusion and complexity of the Christian enterprise in the Orient, with its donominational and international ramifications, is a heavy tax upon total accomplishments. At this moment, the difficulties appear most sharply in the very areas where fruitful cooperation on a large scale is attempted or contemplated.

III. QUANTITATIVE SUMMARY OF MISSIONS AND CHRISTIAN WORK IN CHINA AND JAPAN.

1. China: Missionaries and Churches

<u>Year</u>	<u>Missionaries</u>	<u>Communicants</u>	<u>Ordained Chinese</u>	<u>All Full-Time Workers</u>	<u>N. American Societies</u>
1893	1,324	55,093			
1903	2,785	112,808(a)	610(a)		
1906	3,833				
1910	5,144	167,075	513(b)	12,108(b)	92(b)
1915	5,338	268,652			
1920	6,204	366,527	1,305		
1925	8,158	402,530(a)	1,966	27,133(c)	138(a)
1928	4,375(d)	446,631			
1930	6,346				
1933	5,775				
1936	6,059(c)	536,089(a)	2,135	11,662(a)	132(a) (plus 21 unions)

(a) Lobenstine, in Survey of the World Mission, 1938.

(b) For the year 1911, Lobenstine as above.

(c) The maximum figure, including all primary school teachers at the high point, and possibly some service employees.

(d) Directory of Protestant Missions (China), 1928, lists only 3,133. This was the period of wholesale evacuations and great confusion.

All figures are taken from Boynton, Handbook of the Christian Movement in China, except as otherwise noted. Mr. Boynton was statistician for the National Christian Council. Figures for missionaries are totals on the active lists, subject to about 20% reduction for normal furloughs and health leaves, for arriving at the number in residence at a given moment. Figures for Chinese are those definitely reported, and in most cases are considerably within the facts.

2. China: Educational

<u>Year</u>	<u>Primary Schools & Kindergartens</u>	<u>Students</u>	<u>Middle Schools</u>	<u>Students</u>	<u>Colleges</u>	<u>Students</u>
1915	5,299	141,051	216	13,369	24	1,144
1920	6,946	203,071	231	13,196	16	846
1925	7,333	257,453	333	25,597	16	2,811
1938	2,795	est.150,000	255	43,879	13	5,858

Figures for 1915 and for 1920 are taken from Stauffer, The Christian Occupation of China, 1922. Those for 1925 are from H. P. Beach and C. H. Fahs, World Missionary Atlas of that year, but represent the facts of 1922 as reported in China organizations during 1923. Similarly the data for 1938 are from the Interpretative Statistical Survey of World Mission of the Christian Church (ed. J. I. Parker) of that year, but represent in most instances the facts of the year 1936, sometimes supplemented with later information.

The China Mission Year Book, 1911, reports 3,728 schools of all types and grades, with a total of 102,533 students. At that period many schools comprised part or all of two or more levels, and grading was not standardized.

Miscellaneous schools of other types are not listed here: industrial, normal (up to about 1928), theological and Bible training, medical and nursing (to be reported hereafter).

Primary schools were badly dislocated in the wars of the 1920's, and were largely turned over by missions to Chinese private groups or dropped as government schools developed, particularly when the National Government from 1926-29 refused to register a primary school that taught religion or maintained religious services.

Middle schools and colleges have tended toward concentration, with fewer schools but more students. Variations occur in the college statistics because of early problems of grading and because of medical schools partly in and partly outside the general colleges and universities.

In 1936 girls were 30% of the middle school students. Students in Christian middle schools have been running 9% to 10% of the students in the middle schools of the country. Of the 255 Christian middle schools, over half had North American connections. In 230 schools for which reports on missionary service were available, 262 missionaries were working full time and 141 part time; though 69 schools reported no missionary teachers.

As the war broke out in 1937, students in the 13 general colleges and universities numbered 6,898 (spring). They dropped to about 4,000 in the 1937-1938 year, with fewer than that in regular work at one time; but in 1941-1942 they were up to 9,009. By 1937 there were more than 11,000 graduates of the Christian colleges and universities. Dropping

from consideration some 5% for whom no occupational information was available, it was found that 41% were engaged in education, 11% reported as religious workers, 13% were in medicine, 11% in commerce and industry, 6% in public service.

3. China: Medical Work

<u>Year</u>	<u>Hospitals</u>	<u>Beds</u>	<u>Inpatients</u>	<u>Dispensaries</u>	<u>Total Treatments</u>	<u>Doctors</u>		<u>Nurses</u>		<u>Student Nurses</u>
						<u>Miss.China</u>		<u>Miss.China</u>		
1909	170			151	1,333,482	388				
1910										
1915	330	15,455	104,418	223	1,535,841	383	191	142		
1920	325	15,153	141,516	370	3,186,122	374	309	192	441	1,304
1925	301	16,608	165,949	496	3,439,427	499	373	320	1,001	445
1938	300	20,892	240,258	594	4,808,630	287	634	256	1,656	3,955

Figures for 1909-1910 are taken from the China Christian Year Book for 1911. Those for 1915 and 1920 are taken from Stauffer, The Christian Occupation of China, 1922. Those for 1925 and 1938 are taken from the Atlas and Statistical Survey volumes described in the preceding section on education; they are based on facts of 1922 and 1936 or 1937.

The increase in size and activity of hospitals is noteworthy. The "dispensaries" are often separate clinics conducted by the main hospital. Missionary doctors have declined sharply as more Chinese doctors have become available. Missionary nurses have been fairly well maintained, while Chinese nurses have been developed as a whole new profession, one of the chief pioneering contributions of missions to China. In recent years almost all the new recruits are girls. Figures for student nurses are unsatisfactory because of reclassification and standardization, but tremendous use of the Christian hospitals as small training schools is obvious.

In 1938, there were 140 schools of nursing. There were six medical colleges, three of them elements of general universities and three largely independent. The six schools had 555 students, one of them including the only full dental college.

North American mission interests maintained 169 of the hospitals, with 11,713 beds and 356 missionary doctors and nurses--some three-fifths of the total participation from abroad.

4. China: YMCA and YWCA

The Young Men's Christian Association is in spirit and program peculiarly congenial to Chinese society, which appreciates services of obvious social and educational utility. Moreover, the YMCA was early led by missionaries who placed above everything else the development of responsible Chinese Leaders through careful selection and vocational challenge, combined with opportunities for training often including study,

observation and practice in North America. In recent years the International Committee of the YMCA has permitted its provision of American secretaries to drop to 10 persons (in 1925 there were 87), yet the Association continues to be an organization that could with little strain of truth be considered highly American in pattern as it is also highly Chinese in personnel and self-consciousness. In 1937 the "Y" maintained 38 city associations and over 130 student associations. There were 289 Chinese secretaries and 8,284 Chinese in some position of responsibility as local board members, teachers and group leaders. The YMCA has been most progressive in publication, with valuable translation and original work in the fields of religion-philosophy-culture, civic training and social issues. In publication and in student work international contacts and thought-elements are most clearly effective. The YMCA enterprise has developed on similar lines to those of the YWCA, with less extensive educational effort and somewhat more attention to labor groups and industrial problems. In 1937 there were 13 Western secretaries, as against 64 in 1925. Nineteen city associations and 5 rural organizations were in service, with nearly 100 student groups, 85 for young girls and 10 for laborers.

5. China: Christian Publications

Christian undertakings in the field of books and periodicals are considerable, and over a period of years have contributed greatly to the enlightenment of mind and heart, the feeding of healthy interests and curiosities, among many millions of persons. They are produced mainly in the vernacular ("National Language"), with variations for special needs in phonetic, in thousand-character simplifications, in academic style, and in the non-Chinese languages of the country. There are 69 organizations producing and publishing, of which 39 are solely for that purpose. The combined Index of the Chinese Literature of Protestant Churches in China (1933) listed over 4,000 books and over 1,000 tracts in print. In 1936, 237 Christian periodicals were published, including 3 dailies, 24 weeklies, 104 monthlies and semi-monthlies. There were on the eve of the war 114 Christian libraries of some extent, mostly in connection with colleges and the stronger middle or with national organizations, reporting 1,998,000 volumes. The American Bible Society has been producing and selling each year more than 40,000 Bibles or New Testaments, and considerably more than 2,000,000 smaller portions of the Bible. These were about half the distribution by the British and Foreign Bible Society. With the National Bible Society of Scotland, the total annual distribution was over 9,000,000 items before the war.

6. China: Rockefeller Foundation and Harvard-Yenching Institute

The work of the Rockefeller Foundation in China has covered a wide field, with emphasis upon medical and health services and the natural sciences, latterly broadened to include more effort in the social sciences. The Peking Union Medical College purchased in 1915 the interests of a combination of several missionary institutions, constructed thereafter a new plant costing more than \$9,800,000, and made itself an important center of medical research and instruction, with the natural accompaniment of a large hospital and a nursing school. In 1928 the Foundation created the China Medical Board with an endowment of \$12,000,000 to conduct the College. By 1943 the College will have

received from the Foundation \$35,000,000 in total grants and payments. In the years 1929-1931, expenditures on behalf of Peking Union Medical College averaged over \$1,000,000; for 1931-1938, some \$850,000; 1938-1942, some \$600,000.

Particularly noteworthy have been the achievements of the College in training personnel which the Government of China has found suitable for manning the National Health Administration. Graduates of the College have usually served as scientists and administrators in this formative period of modern medical work, rather than as practitioners. Assistance was given (up to 1928) to a number of mission hospitals, in part to develop their training of nurses. Grants for instruction and equipment in the natural sciences were directed (until 1934) toward pre-medical training in some ten universities and colleges, among which were several of the Christian institutions.

Since 1934, the Rockefeller Foundation has developed a "China Program" directed mainly toward rural reconstruction, involving personnel and techniques in administration, education, agriculture, economics, medicine and public health. Major projects of the "China Program" are centered in the North China Council of Rural Reconstruction, formed by the Peking Union Medical College, Ts'ing Hua and Nankai Universities, and two of the Christian institutions--Yenching and Nanking, with the Chinese National Association of the Mass Education Movement (more familiar in North America as Jimay Yen's enterprises). War changes have radically modified the original organization. The Foundation also gives cooperative aid to Government health and agricultural enterprises. In 1940-1941, \$135,000 was allotted to the "China Program," of which \$25,000 was in minor grants-in-aid of research and scientific effort, \$50,000 in fellowships, and \$60,000 for eight projects: (1) National Council of Rural Reconstruction; (2) National Association of the Mass Education Movement; (3) Yenching College of Public Affairs; (4) Nankai Institute of Economics; (5) Nanking Department of Agricultural Economics; (6) National Central University, Department of Animal Husbandry; (7) National Agricultural Research Bureau; (8) National Health Administration.

The total expenditures on China account for the Rockefeller Foundation, apart from the China Medical Board, have run in recent years as follows:

1936	\$454,190	1939	\$298,860
1937	423,875	1940	240,600
1938	367,600	1941	226,000

The general work of the Rockefeller Foundation has been carried on largely through Chinese agencies, and in the form of grants to approved projects. It touches other enterprises mentioned in this paper through assistance in fellowships for use both in China and abroad, and through significant gifts to the Emergency Fund of the Christian Colleges in China (for wartime needs).

The Harvard-Yenching Institute aims primarily to develop the work of several institutions in the field of Chinese culture, including the Chinese language, literature, art, history, philosophy and religion in its historical aspects. The Institute holds permanent funds from which grants of income are made to assist undergraduate work, with particular concern for subjects in the field of Chinese culture and for improvement of quality by provision of library materials and opportunities for research or advanced training, in six of the Christian colleges: Fukien, Lingnan, Nanking, Shantung (Cheeloo), West China and Yenching. The Institute further maintains a center of graduate work in Chinese studies at Yenching University, with elaborate research and publication; and a graduate training program at Harvard, in which Chinese and western scholars and students alike participate, likewise well provided with facilities for research and publication. The Harvard-Yenching Institute is already known for high standards of linguistic and other techniques. Financial reports are not published. The principal sums involved in the transfers from the Hall Estate amounted to several million dollars. The Institute has made annual grants of \$50,000 to the Emergency Fund of the China Colleges.

7. Japan

Year	Missionaries Total N. Amer.	* Communicants	Ordained Japanese	Unordained Jap. staff	Women Workers	
1911		67,000	474			
1920	1,305		814	1,639	469	
1925	1,253	135,000	950		1,227	
1930	1,198		1,549	2,170	2,170	
1938	825	666	208,962	1,759	1,361	432

Data listed under the years 1911, 1925 and 1938 are from G. Fisher's interpretative article in the 1938 Statistical Survey volume: for the two latter years they represent data of preceding report periods. Data listed under 1920 and 1930 are from the Laymen's Missions Inquiry, Part II. The rise in ordained Japanese has more than kept pace with the increase in communicants, while missionaries declined from 1920 and other Japanese workers were rapidly dropped following 1930.

The 1940 Japan Christian Year Book lists the known assignments of missionaries as follows, according to their primary duties; 435 evangelistic, 307 educational, 44 philanthropic, 27 medical, 7 literary.

Educational work is considerable, and was still growing through 1938 Survey reports:

<u>Year</u>	<u>Kindergartens</u>		<u>Middle Schools</u>		<u>Colleges</u>	
	<u>No.</u>	<u>Students</u>	<u>No.</u>	<u>Students</u>	<u>No.</u>	<u>Students</u>
1925	252	11,799	55	22,663	24	6,418
1938	403	15,349	44	17,615	21	8,427

It is believed that these reports are incomplete, particularly in the case of the middle schools for the 1938 Survey. Girls are a majority of the middle school students in both periods. The Laymen's Fact-Finding Commission noted that according to government and year-book figures, Christian higher and secondary schools had more units and more students than Buddhist and Shinto schools combined, despite the enormously greater membership of their sects.

Christian medical work in Japan has not been greatly advertised, and the prominent St. Luke's International Medical Center owes much to the Rockefeller Foundation and other interests. Yet the 1940 Japan Christian Year Book reported 8 missionary doctors and 19 nurses, in 13 hospitals and sanitoriums with 1,325 beds, and 15 dispensaries. The hospitals listed 526,379 treatments and the dispensaries 296,996. This service of course was possible only because 129 Japanese doctors and 233 others of trained Japanese staff worked with them.

8. Korea -- Formosa -- Manchuria

An extensive missionary work was carried on in Korea:

<u>Year</u>	<u>Missionaries</u>		<u>Communicants</u>	<u>Ordained</u>
	<u>Total N. Amer.</u>			<u>Koreans</u>
1925	598		112,059	
1938	462	400	148,677	1,050

Sources: World Missionary Atlas; Statistical Survey

In 1925 there were reported 51,604 students in all schools of which 793 were elementary, 39 middle and 10 industrial. In 1938 there were 7,000 of the 25,000 secondary school students in the country, and 1,000 out of 3,000 college students, besides 80,000 in elementary schools.

Korean churches were characterized by a high degree of self-support on a basis of simple earnestness and devotion. In 1938 there were 4,500 local congregations, owning 4,200 buildings, almost all of which were built and paid for by their own efforts.

There were 46 missionaries engaged in medical service in Korea, most of them from North America. All of the 23 hospitals and 37 dispensaries were conducted by North American Societies or by a union in which they participated. Eighty-two Korean doctors and 124 Korean nurses worked with them, besides 245 students.

Formosa still had 22 Canadian and 20 British missionaries on the roster in 1938 reports (for 1936). There were 14,895 communicants.

In Manchuria there were only 33 North American missionaries out of a total of 272, so that their share in the work cannot be considered important. There were 33,000 communicants.

9. Extent of Roman Catholic Missions

The Catholic Foreign Missionary Society of America (Maryknoll) has published this year figures of the American priests and religious of both sexes who are engaged in foreign mission service. There are 814 in China, Japan, Korea and Manchuria, or were until the summer of 1942, when partial repatriation occurred; these are 30% of the total American missionary strength in all countries of 2,693. Of these 651 served in China, the field to which we must pay particular attention, even though the share of Americans in the total effort was small, as indicated in the Introduction to this paper.

Annals published by the Jesuits at Siccawei and by the Lazarists at Peking, as well as semi-official articles in the Acta Commissionis Synodalis (Peking) during 1941, give statistics for 1938-1939. They report 3,182,950 of "Roman Catholic population," with annual augmentation of adults now running around 100,000. There are 2,008 Chinese priests, as compared with 2,898 foreign; whereas a total of 3,420, of whom 1,369 were Chinese, had been recorded for 1930 (L'Annee Missionnaire, Paris, 1931). In 1938-1939 the number of brothers had slightly declined to 1,262, of whom Chinese were a majority. Although the 2,281 foreign sisters had increased over the 1,667 reported in 1933 (Society for the Propagation of the Faith, Rome), the total of religious women declined--especially the Chinese assistants called virgins, who do not take vows.

In 1938-1939 there were four universities and colleges, with over 2,000 students; 91 middle schools with 16,000 students; 3,614 primary schools, with 206,000 students. Education is particularly strong in seminaries and in catechist schools.

Reports of the Society for the Propagation of the Faith, cited in Father J. J. Considine's Across a World (1942) indicate for China 315 hospitals with 16,234 beds, besides 960 dispensaries, with a total of 11,909,123 treatments (presumably these figures are for the year 1939-1940, since they represent an advance upon official reports in China for 1938-1939). China Statements indicate 247 or 267 hospitals before the war, giving about 10,000,000 treatments altogether with several hundred dispensaries as aids. By 1939 the China reports show 104 or 114 of the hospitals to have been closed, but the total volume of work was well maintained. It is impossible to reconcile the high figures for hospitals with reports of the China Medical Association and various year books; perhaps certain catholic statistics set a different line as,

between a hospital and a dispensary or separate clinic. Catholics conduct some 584 homes and orphanages for the aged and for infants, caring for 33,196 individuals.

The Society for the Propagation of the Faith reported as of 1933 the following figures, which will serve to show the relative proportions of Catholic work in China and Japan during the past decade or two:

<u>Area</u>	<u>Members</u>	<u>Priests</u>		<u>Brothers</u>	
		<u>Miss.</u>	<u>Native</u>	<u>Miss.</u>	<u>Native</u>
Japan	100,491	251	73	96	141
Korea	115,949	87	84	22	8
Formosa	7,193	14	0	0	0
Manchuria	88,661	152	55	14	0
China	2,541,754	2,120	1,504	322	408

<u>Area</u>	<u>Sisters</u>		<u>Elementary</u>		<u>Secondary</u>	
	<u>Miss.</u>	<u>Natives</u>	<u>Sch.</u>	<u>Students</u>	<u>Sch.</u>	<u>Students</u>
Japan	423	355	28	1,938	57	13,369
Korea	37	199	117	12,293	1	317
Formosa	9	2	0	0	1	496
Manchuria	107	212	204	9,660	6	356
China	1,667	2,930	3,701	131,663	313	18,147

The first paragraph of this section will suggest the very largely international character of the missionary effort of the Catholic Church in China and Japan, with French, Italian, Spanish, German, Belgian and other nationalities playing important parts.

10. Suggestive Data Regarding Missionary Finance and Support

Important as this subject obviously is, no recent and adequate study has been made. Limitations of space and time for the present paper preclude anything more than hints of what needs to be done and might be done. In the first and main table, the first column will give through the year 1926 missionary income from living donors in 15 leading Protestant bodies, as collated by C. H. Fahs in his study, Trends in Protestant Giving (1929); beginning with the year 1927, total figures of missionary income from all sources as reported by the member boards of the Foreign Missions Conference (which cover a very high percentage of all such funds raised in North America by Protestants) are available. In the second column are given Department of Commerce Wholesale price indices in terms of the purchasing power of the dollar, with

1926 equal to \$1.00 and the whole period 1922 to 1929 relatively stable; and in the third column the actual indices, with 1926 equal to 100. In the fourth column are figures of total realized net income of the nation; in the fifth, the per capita income adjusted by the general price level, which income varies much less than is commonly thought; in the sixth, the same per capita income stated in an index series with 1929 and 100 as the whole period 1923 to 1929 showing little variation. The fourth, fifth and sixth column figures are taken from R. F. Martin, National Income in the United States 1799-1938 (National Industrial Conference Board, 1939), which took the price indices from the Federal Reserve Bank of New York. For 1939 and 1940, Department of Commerce figures on national income were used. These vary in previous years from the preceding series, but are believed to continue the picture without serious distortion.

Year	Missionary Receipts (millions)	Purchasing Power of \$1 1926	Price Index (1926 base)	Realized National Income (billions)	Nat- ional Income	Adjusted Per Capita Income	Per Index of Adjusted Per Capita Income
1901	\$ 5.3			\$17.2		\$466	74.6
1906	7.6			23.2		507	81.1
1911	11.2			28.1		535	85.6
1916	13.3	\$1.44(a)	69.5(a)	38.8		562	89.9
1918	16.5			57.0		599	95.8
1919	21.3			62.9		592	94.7
1920	29.7	0.65	154.4	68.4		569	91.0
1921	29.8			56.7		550	88.0
1922	28.5	1.03	96.7	57.2		563	90.1
1923	29.8	0.99	100.6	65.7		610	97.6
1924	26.9	1.02	98.1	67.0		610	97.6
1925	27.9	0.97	103.5	70.1		614	98.2
1926	28.2	1.00	100.0	73.5		631	101.0
1927	27.2	1.05	95.4	74.0		626	100.2
1928	41.0(b)	1.03	96.7	75.9		615	98.4
1929	40.7	1.05	95.3	79.5		625	100.0
1930	38.0	1.16	86.4	72.4		599	95.8
1931	30.2	1.37	73.0	60.2		553	88.5
1932	28.2	1.54	64.8	46.7		484	77.4
1933	22.5	1.52	65.9	44.7		472	75.5
1934	24.2	1.34	74.9	51.6		508	81.3
1935	22.7	1.25	80.0	56.3		520	83.2
1936	24.2	1.24	80.8	65.2		564	90.2
1937	25.9	1.16	86.3	69.4		570	91.2
1938	26.4	1.27	78.6	62.3		531	85.0
1939	24.7	1.30	77.1	70.7(c)			
1940	24.3	1.27	78.6	76.0(c)			

(a) For the year 1915.

(b) Here the reports of the Foreign Missions Conference begin. See (1) of comment below.

(c) Department of Commerce figures, a different series.

Comment:

(1) It is known that the Foreign Missions Conference figures include a much larger number of societies than do those of Fahs (although most of the additional organizations are small). For 1927 the Conference had its first figure, \$34,679,563, as against \$27,179,594 for Fahs' group. This would seem to suggest that Conference figures would run about 25% to 30% above Fahs' group, or that Fahs' group would count almost 80% of Conference figures, if other years had been computed for them both. The difference is not merely in number of societies, but perhaps more in the fact that the Conference does not limit its reports to those of contributions by living donors, as did Fahs; but also includes bequests, expired annuities and interest from endowments. These "other sources" than living donors provide in three sample years 13% to 19% of the total receipts as reported to and from the Conference. The samples suggest that about 85% of receipts, on the average, come from living donors.

(2) The Canadian share in these financial figures, and in the total enterprise of North American missions, is about 10%.

(3) In crude dollars, the peak of Fahs' series (through 1927) was reached in 1921, but there was no critical change in 1920-1927. The Conference series (1928-1940) dropped radically in 1931 and again in 1933, with a slight rally thereafter. The net change for the decade 1929-1938, the fairest and most convenient for comparative purposes, was a decline of about 35.1% (1928 to 1940, 40.7%).

(4) In terms of purchasing power in the United States, the recent changes have been much less drastic. Represented in 1926 dollars, the 1929 receipts would be about \$42.7 million and the 1938 figure about \$33.5 million, a decline of about 21.3%.

(5) In the same period, 1929-1938, realized national income declined from \$79.5 billion to \$62.3 billion or about 21.6%. Per capita income for the whole population of the United States, adjusted in terms of purchasing power, declined from \$625 to \$531, or about 15.0%.

(6) The highest ratios of missionary receipts to realized national income (allowing for the differences between Fahs' figures and those of the Conference) were found in 1920-1923 and again in 1932, though the years 1928-1934 were all high. Thereafter receipts failed to keep pace with general economic improvement. In general, missionary receipts are "inelastic," rather stubbornly maintained in depression, but slow to rise

(7) These comments should not be interpreted as obscuring the serious decline in missionary giving. Other unfavorable factors are these: (a) no allowance has been made for increase in membership, and consequent decline in per capita giving; (b) the expansion of national income and the increase in prices within the United States since 1939 place the missionary receipts in a lower real rating than the crude dollar figures imply; (c) increase in prices abroad or unfavorable tendencies in exchange rates at times have offset apparent advantages due to lower prices in America, and in the latest years they are critically serious in the case of China.

Fahs' study covered the whole field of giving for all purposes among the chief denominations. He found that benevolent giving tended to run about 22% of current giving, as against about 78% for congregational expenses, though the benevolent ratio touched 35% in 1920 under the stimulus of war and extraordinary campaigns for funds. With little change throughout the period 1913-1927, about 30% of benevolent gifts were made for foreign missions. From 1919 to 1927, the per capita gifts for benevolences were sufficiently above those of 1913 to compensate easily for the decreased purchasing power of the dollar as compared with 1913. Fahs did not find evidence that the fundamentalist controversies of the early 1920's had converted funds from the regular denominational treasuries to agencies apparently more congenial to fundamentalist givers. He discovered the great importance of the vast campaigns of 1920-1922 in pushing up the whole scale of giving for all purposes to abnormal levels. Fahs also demonstrated the significance of the great expansion of church and church-related properties, which more than doubled in dollar values between 1916 and 1926, with a concentrated building development 1923-1925. Although the improvements were made mostly with new money, debt and interest became a tremendous factor in annual financing for the coming period. The Methodist Episcopal Church alone paid \$4,000,000 interest in 1928, and the Southern Baptists \$2,600,000 in 1926 which was equal to their total giving for state, national and foreign missions.

In the Statistical Survey of the World Mission (1938), Lobenstine shows that incomplete reports record \$11,742,000 used annually in Christian enterprises in China, of which nearly \$5,000,000 was raised in that country. Of the nearly \$7,000,000 from abroad, designated origins are in the following ratios: North America 72.6; Great Britain 20.7; Europe 6.7. The distribution of China Inland Mission funds according to country of origin would raise the British and lower the North American percentages a few points. But it would appear that two-thirds at least of the foreign support of Protestant missions in China has come from North America in recent years. (Compare with Lobenstine's figures the Foreign Missions Conference items of about \$4,000,000 for each year 1936-1938). C. F. Remer was able to learn of remittances from the United States to China in 1928 of the following figures, admittedly incomplete: Protestant societies, \$5,607,319 (compare the Foreign Missions Conference figure of \$6,567,056); Catholic societies, \$222,564; philanthropic and educational institutions, \$1,867,394. (These figures are from Foreign Investments in China, 1933, p.307).

Remer estimates that in 1900 American Protestant mission property was valued at \$5,000,000, as compared with business and financial holdings of \$19,700,000; in 1914 at \$10,000,000, as compared with business and financial holdings of \$49,200,000. For 1930 he estimated the American Protestant mission property at \$27,355,720; American Catholic societies' property at \$1,022,422; philanthropic and educational institutions \$13,526,747. At that time business and financial holdings of property and securities were \$196,800,000. The State Department reported in 1928 that American missionary and philanthropic holdings in China were valued at \$52,100,000; but this and other estimates still higher are believed by Remer to have been affected by changes in the rate of exchange for China's silver currency (Remer, pp. 260, 302-308). In 1938 the properties of the 13 Protestant colleges and universities were valued at

\$11,685,438, part of which sums were not contributed from abroad. These amounts provide some hints as to the importance of capital expenditures, mainly from American church groups.

The background of missionary giving in the general contributions of United States and North American churches is roughly indicated in the following data:

<u>Year</u>	<u>Members of All Religious Bodies</u>	<u>Total Contributions For All Purposes</u>
1916	41,926,854	\$328,809,999
1923	48,224,014	547,560,562
1926	54,576,346	817,214,528
1936	55,807,366	518,953,571
1940	64,501,494	

Sources: For 1916, 1926 and 1936, the Census of Religious Bodies, conducted by the United States Department of Commerce, which uses data supplied by the organizations themselves under close inquiry. For 1923, the 1924-25 Yearbook of the American Churches (Federal Council of Churches of Christ, New York), which includes Canadian figures. In the period 1916-1926, three groups changed the definition of "member" in such a manner as to include children formerly not reported; hence the ensuing figures are not comparable with earlier reports. For 1940, the individual reports of "religious affiliation," a loose and inclusive figure from the Census of the United States, are recorded.

Notes: (1) The term "all religious bodies" not only comprises all types of Protestant, Catholic and Orthodox Christians, but also Jews and adherents of minor religions. Within this total, Protestants are about 61% of all persons over 13 years of age. (2) The 1926 Census of Religious Bodies divides the total contributions of \$817,214,528 into benevolent and missionary items of \$150,097,167, current expense and improvements, \$655,220,128, and a smaller element undifferentiated. The ratio of benevolent to expense figures is \$1.00 to \$4.37; or, benevolent items are 18.6% of the total differentiated contributions. (3) The 1936 Census of Religious Bodies divides its total of \$518,953,571 into \$71,079,168 for benevolences, \$417,054,056 for expenses and improvements, and the remainder undifferentiated. The ratios comparable for those of 1926 above are: \$1.00 to \$5.87, or 14.7 per cent. Compare the figures for major Protestant denominations on page 22.

Further indications of interest are shown in items from the United Stewardship Council, which for 1925 comprised 25 denominational groups, with 22,309,805 American and Canadian members; and for 1935-36 comprised 21 groups somewhat differently constituted. The data were published in the Federal Council's Handbook of the American Churches, 1926-27; and its Yearbook of the American Churches, 1937.

Year	Benevolent Budgets		Congregational Expenses		All Purposes	
	Total	Per Capita	Total	Per Capita	Total	Per Capita
1925	\$91,815,275	\$4.11	\$342,552,496	\$15.35	\$469,871,678	\$21.05
1935- 1936	53,391,330		246,290,875		300,201,381	

Interpretation of these figures and of those in the preceding table requires reference to changes in national income and in price levels, as provided in the table on page 18 above. The United Stewardship Council's figures indicate ratios of \$1.00 for benevolence to \$3.73 and to \$4.61, respectively, in 1925 and in 1935-36, for significant Protestant denominations. The benevolent percentages in total differentiated contributions were 21.4 and 17.7. The decline is marked, though in both cases the showing is a little better than for all religious bodies as on p. 21.

10. Data on Mission Expenditure in China and Japan

Beginning with 1928, the Foreign Missions Conference has gathered from its member societies and boards their figures of total expenditures for foreign missions, and of expenditures for each of the major areas in which funds are used. These figures of "expenditures" are intended to cover all current items on account of areas to which missions are sent: salaries, transportation, supplies, work projects, ordinary maintenance of property and the like. They are intended to exclude administrative, educational and promotional items in North America, and also capital items in other areas, such as purchase of real property, erection of buildings and extraordinary repairs. In brief, "expenditures" refer to current maintenance of missions abroad. Hence the total expenditures thus recorded average, for the years 1928-1940 inclusive, \$3.9 million less than the total receipts; i.e., on the average, capital and administrative categories comprised \$3.9 million each year. For 1928 and 1929, such items amounted to over \$8 million each year, when capital progress was in full swing. In 1933, at the moment of maximum retrenchment at all points, the figure was only \$1.3 million. In 1938, 1939 and 1940 the figure was stable at \$3.8 million, close to the average for the whole period. The average for capital and administrative items is 13.6% of the total receipts 1928-1940; for the last three years of the period, it is 16%; for the first two years, before the influence of the depression was apparent, it was 20.6%.

Distribution of the total expenditures defined above has been thus (figures in millions):

<u>Year</u>	<u>All Areas</u>	<u>China</u>	<u>Japan</u>	<u>Korea</u>
1928	\$32.3	\$6.6	\$3.7	\$1.5
1929	32.2	6.4	3.4	1.5
1930	32.9	6.3	3.5	1.5
1931	27.2	4.9	3.1	1.3
1932	26.1	4.7	2.6	1.0
1933	21.2	4.0	1.7	0.8
1934	21.2	4.0	1.6	0.7
1935	20.2	3.8	1.6	0.7
1936	21.8	3.9	1.5	0.7
1937	22.6	4.3	1.7	0.8
1938	22.6	4.1	1.6	0.7
1939	20.9	3.5	1.5	0.6
1940	20.5	3.7	1.5	0.7

Changes in percentage: of total expenditures in the critical decade were as follows:

<u>Year</u>	<u>China</u>	<u>Japan</u>	<u>Korea</u>	<u>Total Three Areas</u>
1929	20.4	11.6	4.7	36.7
1938	17.9	7.2	3.3	28.4

Although no exact comparisons are in hand, such declines in the absolute and in the relative financial support of missions in China and Japan follow in the main the tendencies of the preceding period, as discovered in the Laymen's Missions Inquiry, Fact-Finders' Reports, vol.VII, Home Base and Missionary Personnel (see p. 75 in particular). That investigation for eight significant boards found expenditures for China missions declining every year 1921-1930, with a total drop of 26%; for Japan, irregular decline of 16% (net). India missions, by contrast, gained 11% among the eight boards in the same period, definitely replacing China as the leading field of effort. All told, it seems clear that in the decades there has been in practice a considerable transfer of emphasis in missions, away from China and Japan (and Korea as well), and toward India and other areas.

IV. RECENT TRENDS WITHIN MISSION ENTERPRISES

1. Growth of Cooperation and Union. Cooperation and Union have moved forward. The National Christian Council of China represents some 58% to 60% of the Protestant membership, and a much higher percentage of elements connected with American societies. Its constituent units, the China Christian Educational Association and the Commission on Christian Medical Work, both include a very high percentage (above 90) of the Protestant work in their respective fields. The representation of the National Christian Council of Japan was almost complete. Both the National Christian Councils developed well in relative peace, and under stress of war conditions they have tended to gain in the importance of

their consultative functions and in influence upon denominational leadership. In Korea, governmental suppression or assimilation to Japanese interests of anything in the country that might suggest nation wide cooperation, even for closely defined religious concerns, has for years prevented a healthy growth of voluntary cooperation. In both China and Japan, a number of the larger cities have local councils with considerable cooperation. Also in both countries there is practical unity in the publication of the Scriptures, and combination of many missions and churches in Christian Literature Societies; though denominational publishing is still important. In China there are scores of union schools and hospitals, representing the combination of two to a dozen church bodies in organs appropriate for doing a particular piece of work: and a smaller number of such unions are found in Japan.

There has long been pressure from some groups of nationals and from some groups of missionaries toward increasing unity, in the face of inertia and institutional interests on the part of certain Chinese or Japanese leaders, and comparable factors in the North American constituencies. A number of important unions have brought real encouragement. In both China and Japan, the (American) Protestant Episcopal Church has long united its work with that of the Church of England and of the Church of England in Canada. In Japan, since 1907 the various Methodist churches have been united, with American and Canadian missions assisting.

In gradual stages from 1922, the Church of Christ in China has combined a considerable body of Presbyterian and Reformed Churches with earlier regional unions and also with diverse units of a congregational type (Presbyterians of England, Ireland, New Zealand, Korea and the United States of America; Church of Scotland; Reformed Church in America, Reformed Church in the United States; United Church of Canada; British Congregationalists and part of the American; one conference of Methodists; English Baptists; United Brethren; union and independent Chinese churches). This complex union is listed in detail as suggesting the difficulties of such efforts, and also because of its inherent importance. For the Church of Christ in China comprises 23% to 24% of the Protestant membership in China.

The formation of the United Church of Canada in 1925 means that so far as missions in China and Japan are concerned, there are only two significant church bodies in that country; and each of them is already within larger unions in China and in Japan, as described above. The union of the major Methodist bodies in the United States was promptly followed (1941) by union of the related churches in China (previously combined in Japan). Thus the process of integration goes forward now and again. The eleven largest churches in China now comprise 86% of the membership in the entire country, as do eight churches in Japan (four churches alone in Japan, 71%). The recent union (1941 and continuing) of all Japanese churches under government auspices will be mentioned later.

2. Relations of Missions with Chinese and Japanese Churches.

Missions have decreased as Churches have increased, turning over authority with varying speeds and processes. In Japan the trend has been longer and more thoroughgoing, because of at least three important factors: the relatively high educational and economic level of the Japanese membership; the closely connected fact that the membership was largely urban and middle-class; the strong national pride and self-forced independence of the Japanese Christians. With variations of method and degree, a large majority of missionaries were individually related to the Japanese church organizations, and served them from within or on the fringes. The mission organization acted only in secondary functions with the Japanese participating in most of them. The mission organizations often maintained, however, direct relations with semi-autonomous institutions like those of higher education. In China the pace has been slower, for reasons the converse of those given for the Japanese course. But in a majority of the larger Chinese church bodies there is either autonomy with missionaries acting on more or less the same footing as Chinese workers; or there is a form of joint organization in which a certain ratio of places is assigned to missionaries, sometimes giving them equal voice in determination of budgets and policies.

In both countries, institutions are almost all in the hands of boards in which nationals are a strong majority, and in which the real administrative head is a national. (There were in Japan some conspicuous exceptions, up to 1940, where a missionary was head.) Normally, the individual voice counts according to character, knowledge and experience, regardless of nationality or status. If the mission's financial contribution is substantial it is usually because of serious need, and therefore the opinion of responsible missionaries carries weight out of proportion to numbers. By and large the relationships between missionaries and nationals in Christian organizations are good, and many testify that in their organizations there have never been divisions upon lines of nationality, but always upon individual judgment crossing national lines. In Japan there was some strain, but cordiality and personal confidence usually persisted up to the acute stages of 1940, and in some instances thereafter.

In Korea there was considerable self-reliance among the churches, yet a good deal of mission paternalism and proprietorship of institutions. Important groups of missionaries took a stronger stand on the shrine question than most of the Korean leaders thought wise or possible, and in the atmosphere of police intimidation there was a serious estrangement of some missionaries from the organized work of the churches. This late and unprecedented development should not obscure the long-time and underlying cordiality. The basic difference was not between missionaries and Koreans, but between missionaries and the requirements of the Japanese authorities.

3. Expression in Eastern Cultural Forms. In China and Japan there has been progress in the ability of Christian workers to find forms of expression for historic Christianity that are in harmony with their own treasured culture. Noteworthy are new hymns and adaptations of music, a steadily increasing volume of literature written by nationals on their

own initiative and with entire freedom of medium, experimentation with worship forms and church decoration and symbolism, attempts to Christianize or to provide Christian analoga for family rites or time-honored social customs. The new union hymnal in China, for example, which has already sold 300,000 copies, uses 60 original Chinese hymns or tunes out of 2,800 submitted. Largely under missionary stimulation, but broadening out into more initiative, are efforts to adapt national architectural forms to the needs of churches and institutions. (In China the experiments in educational buildings of modernized Chinese style, put up by missions from Canton to Peking and from Shanghai to Chengtu, have had obvious influence upon a developing type of architecture for public buildings.) Religious pictures by Chinese and Japanese artists, using a classical or modified classical style, are of first quality. The Catholic Church has what is practically a school of Christian art in Peking.

4. Chinese and Japanese Contributions to North America: Cultured Personalities. The proper fruitage of respect for the personalities and the culture of Chinese and Japanese, and their own advance in Christian and other groups during recent years, is found in a growing sense of mutuality. Orientals are recognized as having much to give to Western culture, and in particular to Christianity as a world-wide family. The personalities of Chinese and Japanese Christians are known and respected among many millions of North American Christians, by report in books and periodicals, by familiar portraits in print, by visits in person and addresses before thousands of church groups. Not only in their own countries by missionaries, but by mission administrators, in the sending countries and by church leaders in national and international church conferences, a score of Chinese and a dozen Japanese are now definitely and intimately reckoned among the responsible leaders of the Church Universal. The books of one of them are prized throughout the world.

5. Educational Method in Religion. The educational aspects of church work have been widely improved by application and adaptation of the emphases and techniques of schools of religious education in North America. The training of laymen, the instruction of children in Sunday Schools, the bettering of forms of public worship and the challenge of improved aids to private and family devotions, the revision of materials and methods employed in curriculum and voluntary classes for school children and young people, all show advance.

6. Rural Community Programs. Realizing that their work was disproportionately developed in cities, missions have attempted to devote skilled workers to rural improvement programs. By 1938, some 75 missionaries in China were devoting all or part time to rural reconstruction work, and the number was slowly increasing until war imposed severe reductions. Meanwhile, and continuing through the present, special enterprises for training in rural life techniques both new missionaries and missionaries on furlough, have been undertaken in North America. Cornell University, Iowa State College, Scarritt College, Oregon State College and other institutions have heartily cooperated in providing special one-year courses or intensive institutes of five to six weeks. About 150 China missionaries have utilized these opportunities since 1930.

By 1937 there were in China some 15 considerable schools or experimental and training centers for extending skills of rural improvement among Christian Chinese and their communities. The most extensive of these enterprises was the College of Agriculture and Forestry of the University of Nanking, which had supplied nearly one-third of all the graduates of agricultural courses of college level in China, and was the only college giving full work in forestry. This college largely staffed national and provincial government undertakings in agricultural and rural improvement, particularly those concerned with crop improvement and agricultural cooperatives. Its work has included manifold investigation and experimentation, notably in plant breeding and in farm economics, and the production of varied agricultural literature including the familiar bulletins and a most useful farm newspaper. Cooperative relationships with many branches of governmental effort have been productive. Other types of specialized agricultural service are exemplified in Lingnan University's work in sericulture and West China Union University's horticulture.

7. Cooperation with Governments. It is characteristic of recent mission work to be more and more related to developing government programs in educational and welfare efforts of all types. A conspicuous example is in medical work, particularly in public health undertakings and rural clinics. Sometimes the cooperation is largely in terms of common planning to avoid duplications and get better distribution of total facilities far below the needs of the community; sometimes it is in providing personnel for enterprises which the governmental authorities are prepared to finance and to supply. Usually there has been autonomy for the Christian organization, especially in personnel and administration, of a sort satisfactory to it. These statements are made chiefly for China, but there were also some good examples in Japan and Korea of cooperation with municipal or county health administrations.

8. The Church and Social Duty. There has been increasing conviction that Christians must come to grips with the social difficulties that handicap their neighbors, a conviction which is expressed in greater variety and bulk of social service. The tendency of service organs to develop an independent institutional life apart from the Christian Church, has combined with pessimism over the course of the secular society and with movements in theology to bring about a reaffirmation of the primacy of the Church as the comprehensive Christian body. Social service is, in this corrective trend, to be considered as the Church's necessary expression of Christian brotherhood, rather than as the task of detached enterprises that may soon lose their original motivation.

9. Changes in Missionary Personnel: Type and Age. There have been certain important changes in the prevailing type of missionaries, though they are not capable of easy statistical measurement, and must be reported with diffidence. Among the major societies the average educational level has risen. Most missionaries representing in China and Japan the organizations of the Foreign Missions Conference have had graduate training and some experience in North America before they are sent out; commonly they spend one or more years of furlough time in further study, especially if they are engaged in medical, educational or other work inviting technical specialization.

The average age of missionaries in service has risen, due to the relatively small ratio of new missionaries sent out since 1925, with the depression, the Chinese Nationalist wars of 1925-28, and the discouraging situation in Japan and Korea, and now the war of 1937 as acutely unfavorable factors. This change should not be exaggerated in its quantitative or its qualitative aspects, but surely it affects a view of personnel for coming years. Gains in average experience are an offset, at least for a time, to the probable loss in contact with youth and also in imagination and venturesome originality.

Since 1925 the selective process has been rigorous, and on the whole a favorable one, since some young missionaries of the boom period 1920-1925 were not thoroughly devoted to their faith or to the communities which they entered. The tendency has been roughly, and with some unfortunate cases of loss, to weed out those who were weaker in body or in spirit, those who found difficulty in adapting themselves to hard changes in China, Korea or Japan.

The unhappy controversies of the 1920's over fundamentalist-modernist issues were largely induced from North America, and passed by in China and Japan as they passed here. But also it has been true that missionaries and their national colleagues have for the most part realized they had no energies to waste in disputes within Christian circles. True relief has come in proper and cooperative concentration upon the overwhelming tasks before the Christian enterprise. Fundamentalist and modernist ways of thinking there still are, but conflict is rare.

Meanwhile there is noticeable increase in what may be termed the Holiness type of missionaries and of nationals, though the change is spotty by areas and situations, and has not altered the large picture of missions in China and Japan. Fairly complete listings in Boynton's 1936 Handbook of the Christian Movement in China and in the Japan Christian Year Book 1940 indicate for China about 150 and for Japan about 80 missionaries who represent the Holiness-Pentecostal groups and independents. These are about 5% and 12%, respectively, of the North American missionary totals. No hard and fast lines or descriptions are justified, however. They tend more to the emotionalist, fundamentalist and extreme individualist types than do missionaries of the "regular" and larger societies.

10. Unusual Developments in Japan and in China. Two instances of major change in particular countries call for brief attention. In Japan the suppression of "dangerous thoughts" and of social science since about 1924, the "crisis" psychology and whole program of intensified nationalism and of concentrated control of the people since 1931, have tended to limit considerably the freedom of action and spirit of missionaries and still more of nationals associated with them. Adaptation to the situation was necessary as the price of survival, and the process has been sufficiently gradual so that many persons who went through it were not clearly aware of its extent. But the fact of cramping and the sense of futility have cut down the possibilities of Christian effort on the part of many. Much good work went on, and mission circles generally are glad that it did. But conformity to national requirements as interpreted by the bureaucracy and the gendarmerie was a numbing influence.

In China the prominence of Christians in the National Government has undoubtedly meant much to the morale of Christians in that country, and has served to dissipate elements of lingering prejudice against Christianity in the public at large. There are many cross-currents in the matter, and missionary organizations deplore some of the boastings of a journalistic type. Here it is intended to point out the vast difference that the presence of Christian officials high in China's government has made to American opinion. For tens of millions of North Americans that fact is a symbol (exaggerated by some) of character, of trustworthiness, of spiritual kinship: it is therefore a fact of great significance to the cultural and political relations of China with North America.

11. Interest of the Sending Churches. Changes in the sending churches of the United States and Canada have been touched in the matter of important unions (Methodists, United Church of Canada), in the subsidence of controversy, and in reports of their gifts and missionary personnel. Has their general interest in missions changed, their knowledge of missions advanced or declined, their specific devotion in gifts and time quickened or slackened? Important as these matters are, they have not been studied thoroughly. Little tangible evidence is available. We must rely upon the composite judgment of selected administrators in a number of mission organizations of different types.

It is fairly clear that in recent years the amounts received from large givers are relatively less important than formerly; and conversely, that the total number of small givers has increased. It is believed that the spread of information about missions and the countries to which they are sent, as indicated by the circulation of missionary books and periodicals and study materials, has tended forward with minor oscillations. There is assurance of advance in quality and breadth of interpretation. Books and other materials for the study of missions are increasingly marked by specialization of content and form for particular types and ages of readers, rather than depending on a few popular books to cover unanalyzed needs; by denominational dependence on the cooperative Missionary Education Movement for the major items in their annual programs, thus tending to raise the standard of quality throughout: by broader, fuller information about current developments in the respective countries where missions are at work; by continual presentation of the personalities of Christian nationals.

Few of these developments can be reported in quantitative terms, but from 1923 to 1940 the Missionary Education Movement published 14 major books on China, Japan and Korea, grouped in 7 of the 18 years, with total sales of 482,700 or an average of almost 35,000 per book. Covering all areas of missions, the 12 adult books of the Central Committee on United Study of Foreign Missions (1921-1930) sold an average of 80,000 copies, besides 10 junior books in the same period at nearly 19,000 copies each. The Laymen's Missions Inquiry, Fact-Finders' Reports, Vol. VII, 1933, records a general increase of classes and of special "schools" or institutes for the brief concentrated study of missions, with a total apparently reaching well over a million persons for three major boards. The Baptists maintain a reading program for missions books (in over 40% of their churches, the Laymen found) which advanced steadily from 1920 to 1930 and is now active. In 1920, 48,000 books were reported read in organized groups, and in 1930 over a million.

Missionary interests are now more widely represented in the entire educational process of the local church. Sunday School lessons and materials for all grades of religious education systematically include missionary units. Similarly there is wider diffusion among local organizations of church women, for the tendency in local congregations to merge missionary societies in the general women's societies carries certain missionary programs into the larger groups. It is too early yet to judge whether loss of intensity and thoroughness will undo the advantages of reaching more women with some little knowledge; and the variety of denominational and local adjustment is infinite. There is definite advance in interest, study and reading among men's and mixed adult groups in some denominations; and among young people and children in many denominations. A new book on Missionary Education in Your Church has gone into a second printing of 5,000 copies within two months. Many reports indicate that the war and acute concern for international relations in the post-war world have turned toward missions considerable groups of church people who previously were indifferent. Through recent years, materials prepared for children are much in demand by schools and libraries for use in developing "world friendship" programs. Missionary materials are also widely employed for adult and high school programs on inter-racial questions and on international questions. Indeed, it is highly significant that in many church groups a new and healthy anxiety about racial questions in this country has come into being from the missionary consciousness of the importance and worth of the races that are not white.

Finally, it should be noted that in the past two decades missions in the Far East have had peculiar difficulties puzzling and discouraging to American church people. The disorder in China up to 1931 and the violence of the Japanese invasion, the altered status and control of Manchuria, the increasing nationalist tension in Japan and her subject areas, all tended repeatedly and almost cumulatively to make supporters feel that the effort was not worth while, to lead friends and families to desire the withdrawal of missionaries. What has been done has been done against this type of obstacle.

V. WAR-TIME CHANGES

1. Displacement of Missionaries. Missionary personnel was reduced slightly during the early part of the Sino-Japanese war, in both China and Japan; somewhat more during the period 1939-1941, particularly in Japan and Korea; and was put almost completely out of service in Japan and Korea following Pearl Harbor, with a large degree of immobilization in Occupied China. In China reports of 14 mission boards showed that between the summer of 1937 and the spring of 1939 only 5% of their missionaries had withdrawn or retired, little difference from the ordinary rate but practically without replacements. The National Christian Council of China reported in June 1941 for 18 principal societies of all nationalities, that as compared with June 1937, 68% of their men and 56% of their women were at work (these figures of course include both Free and Occupied China; the majority of missionaries from the North American boards were working in Occupied China). The percentage for Americans was a little lower, because the pressure for evacuation, and the response to such pressure, was more considerable among American citizens than

among the various British and continental groups. Some 200 missionaries are known to have transferred from Occupied to Free China, of whom perhaps half were North Americans.

After Pearl Harbor there remained of North American missionaries (children not counted): in Japan, 76; in Korea, 21; in Manchuria, 3; in Occupied China including Hongkong, 766. Of these, 420 returned on the Gripsholm in August, leaving still in Japan, 37; in Occupied China about 450. It is presumed that almost all of these will be repatriated soon. There are at work in Free China about 850 North American missionaries. This is a sharp contrast with nearly 3,000 on the normal list for China. Many of the missionaries now in the field have remained beyond their normal furlough times, and have long been under extraordinary strain of emergency duties and of economic difficulties for their Chinese colleagues and constituencies, for their projects of work, and latterly for their own living.

2. Serious Effects on National Personnel. National personnel of Christian enterprises has been variously affected. In Japan and Korea and in some sections of Occupied China, political pressure has been pervasive upon all and intense upon some. The standard of living has severely declined, for middle-class persons in Japan and for Koreans generally, with corresponding influence upon the vitality and the means of Christian groups. Yet during the early years of the war there was a good deal of industrial prosperity, even of boom, in Japanese cities; Christian churches and social enterprises did not experience much financial difficulty. In Occupied China, Chinese personnel were severely reduced by migration, and the remainder have suffered grievously by wholesale dislocation of the communities in which they serve, by loss of their own property and dwellings, by confiscation or closure of the enterprises in which they formerly worked, by impoverishment of their families, and the like. Mitigation was considerable up to Pearl Harbor, because missionaries were able to keep many things going in cooperation with the Chinese personnel, whether emergency or regular enterprises; and as a last resort there was relief aid. Most of the personnel showed remarkable moral stamina in resisting the many pulls to give up the struggle of useful religions, educational and social work. But the drags are cumulative, and after this year the economic grind will be yet more remorseless.

In Free China, local personnel were splendidly supplemented by migration, though not without the problems of adjustment because of the frequently superior training, vigor and selection of the newcomers. Morale has in general remained high through severe exertion in extraordinary tasks. But in the past two years the march of inflation and shortage of necessaries has told on health of families, has cruelly cut men out of their vocations in order to survive, and has reduced the energies and spirit of many who stay by their commitments. The total loss by dislocations and inadequate readjustments, and by decline in number and quality, is serious. Church, college and United China Relief Funds are again an invaluable mitigation of disaster. Growth in responsibility and self-reliance of nationals, the development of character and leadership under the stimulus of hard conditions and great needs, are a major compensation--as in some sense also in Occupied China and in the Japanese Empire. For China as a whole, throughout the war there has been economic

distress bearing heavily upon the middle-class townspeople from whom come large fractions of Christian personnel. Loss of proper housing and of personal effects, continued inability to draw income equal to the fantastic rise in prices, hardships from exposure in violence and in difficult travel, lessened protection against sickness, acute burdens for family members similarly affected, all these constitute a total, cumulative strain that has too plainly weakened the bodies and spirits of many useful persons. It is remarkable that a large percentage of Christian staff have maintained faith, courage and devotion to serve to the limit of their powers.

3. Loss and Damage to Property. Property losses to the Christian enterprises are already very heavy, particularly in Occupied China. There has been no adequate attempt to record them, even in early stages of the war. Within two years from the outbreak of hostilities in 1937, more than 150 mission compounds are known to have been destroyed or damaged by bombing alone. Losses by bombing have continued to be significant, and may again become currently large in later stages of the war. Deliberate burning by the Japanese soldiery has caused some losses thus far, and it may become common as they are driven back in territory they now occupy. Looting and wanton destruction of equipment and personal property have been irregularly serious. Confiscation or utilization of American and Canadian properties are fairly frequent, especially since the summer of 1942, but have not been universalized. Indeed, most church buildings have thus far been left in the hands of local congregations, and some schools and hospitals likewise--under Japanese direction. In Free China, bombing has caused much loss.

In Japan, comparatively little property was held under or for foreign interests, and most of that seems to remain quietly in the hands of Christian Japanese for uses satisfactory to mission enterprise. There is little use of anticipating unfortunate developments within Japanese society, though the course of war may bring destruction particularly to industrial ports. Heavy loss and universal deterioration must be expected for the equipment and buildings of schools, hospitals and indeed all enterprises with mission ownership or contacts throughout Occupied China, Manchuria, Formosa and Korea. Five years' experience with looting, damage and abuse is ominous; and now bombing from the Chinese and United Nations forces, other warfare, disorder in defeat and transition, willful destruction as Japanese forces are pushed back, the greed of puppets, inability or unwillingness to provide materials or funds for repair and preservation, all offer unhappy risks.

4. Japanese Military and Governmental Influences. Under pressure of the times and influence from the government, Japanese Protestant churches have united in ten "branches" or blocs, all of which are related to the government through one Director or Leader. In one aspect of their organization they are connected with the Roman Catholic and the Russian Orthodox groups. There are some indications that the Protestant blocs may soon be amalgamated in a unitary body. (Note: It is now--1943--understood that the union has been accomplished, with the inclusion of all Protestant bodies save the Seventh-Day Adventists and a fraction of the Anglican-Episcopalians). It is expected that certain theological seminaries and other institutions will be combined in fewer but relatively stronger units. All of this has its unpleasant sides of bureaucratic

convenience, and there has been considerable reluctance among the Japanese Christians. But it is also true that for many years groups of laymen and some clergymen have worked toward definite unions; these leaders and many of their followers now determine to make the best of the situation and to secure as much benefit and take as little loss as they can. Some feel that the combined churches can better maintain themselves against undesirable pressures than could the loosely cooperating denominations. Since 1940 no foreigner has been permitted to hold any place considered to possess authority in Christian organizations (indeed, this was true of all organizations throughout Japanese society), and in principle no money was thereafter to be received from abroad toward the support of any project of Christian work.

That Japanese pattern is being carried out to greater or lesser extent in Korea and in Occupied China. In North China a union of Protestant bodies with Japanese personnel and under Japanese auspices has already been forced, and on a local basis the same process is going on in the Yangtze Valley. These are the logical outcomes of attempts made continually but vainly until December 1941 by the occupying forces and by Japanese government representatives, to push forward Japanese Christians to a role of cultural leadership, or "pacification," or displacement of American and British missionaries as ubiquitous friends of the Chinese. Needless to say, the Japanese military and official view of all such relationships was excessively political.

It is not to be expected that superimposed changes in organization will in themselves affect greatly the spirit and attitudes of the Chinese Christian constituency, which has already shown much strength and skill in delaying, passive resistance, external conformity with inward opposition. However, the imposed changes are a further force, added to the many forces working for dislocation in the war experience, for breaking up the pattern of pre-war organization; and they may be an additional confusion to Chinese leadership in readjustment at the close of the war. There is no indication that Japanese pressures and propaganda have influenced the attitudes of Chinese Christians toward a serious, long-term hostility to Western missionary contacts. If the war is long drawn out, the picture might be worsened; but in general the Japanese military position and procedures among other Asiatic peoples have destroyed the potential influence of propaganda and of civilian organization.

What has been said applies particularly to the churches and general organizations of Christians. The taking over of schools, hospitals and other institutional and specialized services by Japanese or their Chinese servants will increase the already serious losses and dislocation of such services and their valuable personnel. Where the formula is supervision or "cooperation" rather than taking over, the disturbance of lower-grade assistants is less sudden and complete, but the total damage to Christian enterprise is potentially as great.

5. Dislocation of Institutions and Constituencies. Early phases of the war brought about the dislocation of all but one of the 13 Christian colleges and universities, the closing or shifting of 170 among 261 middle schools reporting, the serious damage or closing of some 60 hospitals out of 268 reporting. Many of these disturbances were remedied in some degree by remarkable rally and persistence in service. But there is no

use in minimizing the real losses in means, personnel and quality of usefulness. Migration of superior medical and educational personnel to free territory was very extensive, and that of other valuable laymen and some groups of pastors was considerable. Many of these Christian leaders are employing their training and experience in similar services for the free areas, while not a few are absorbed in new emergency undertakings of a public nature. They have been a valuable enrichment and stimulus to interior communities, both general and Christian. Nevertheless there is wastage in forced and irregular transfer, inevitable failure to fit every individual into the kind of place he ought to fill, difficulty in adjustment to the local pride and inertia of interior communities, organizational awkwardness on the part of Christian groups, government units and emergency services-all operating under unprecedented urgencies in a vast area with wretched communications. A startling instance of replacement, at the cost of tremendous effort, is the unique periodical, The Christian Farmer, which lost almost all of a circulation of 35,000 in territory occupied by the Japanese and built up a new center and new list of 40,000 in West China and other free areas.

6. Emergency Services: Medicine, Refuge, Relief. The extraordinary missionary and general service throughout China in medical aid, care of refugees, relief, maintenance of education under difficulties even in occupied territory, support of fellowship and of morale, is remarkable for its inherent values and for the gains in understanding that are a byproduct of such services. A host of Chinese are represented in the following statement (1939) by The China Critic, organ of intellectuals often severe in weighing things missionary and Western:

One of the many things that have come out of the present war has been the realization that, whatever doubts may have existed in the past, the Christian missions in China fully and indispensably justify their existence.... How without a moment's hesitation they faced the test and were not found wanting will remain one of the most dramatic and epoch-making pages in the history of Christian missions throughout the world. Today, after two years of hostilities, the Christian missions in China have built themselves a record of which they may be justly proud. They have preached the gospel not with words but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail.

The damaged, reduced and hampered hospitals, by extreme devotion to emergency needs, were able to care in fairly good fashion for as many patients as in pre-war years, with especial attention to civilian wounded and in some parts of free territory to serious surgical cases among wounded soldiers. Despite the understood transfer of considerable personnel to government medical services, the weakened Christian organizations still reached out to meet unusual suffering. They organized and largely staffed the National Christian Service Council for Wounded Soldiers in Transit, which by 1939 had reached the scale of 973 full-time workers and over 5,000 volunteers; and many local services of similar character.

Shelter and varied aid to refugees brought help to a total of millions of persons in acute crises, and to hundreds of thousands for long periods. Church, school and other mission properties were generally devoted to such services as refugees required, and the process continues with each new writhing of the tortuous military lines. Relief work has been a leading activity of many missionary centers throughout the war. At one time 800 missionaries of all religious bodies were out giving part or all of their time to it, and a large part of the distributive organization in China for the relief enterprises raising funds abroad has been set up and conducted by missionaries and their Chinese colleagues. In this matter the previous experience of Christian personnel in famine relief was most serviceable. The variety of methods employed would require a catalog. Among the more common were work relief on road projects and the making of clothing; provision of a daily hot meal and often of elementary instruction for refugee children; subsidy of the necessary charity work of mission hospitals, and supply of prescribed food for patients leaving the hospitals for convalescence in distressed homes; outright gifts, usually in food and bedding, to the aged and to widows with young children; small loans or grants to rehabilitate artisans or petty shopkeepers; provision of seeds or tools for farmers.

Until the combinations resulting in United China Relief (1941), most of the general relief (as distinguished from types exclusively medical) was supported by the Church Committee for China Relief, representing the chief Protestant groups in the United States. Portions of American Red Cross aid were also distributed through missionaries. Personnel and buildings in China were contributed in most instances by missions and churches. In relief work it was the common practice for all these general organizations to work with city committees in which Protestants and Catholics were combined. If the past tense must be employed for relief in the occupied areas, missionaries in Free China are continuing actively in the enterprise. They have also served the Chinese Industrial Cooperatives, especially in experimental and training work, and in certain organizational problems. At this moment the China administration of United China Relief, the China enterprises of the American Red Cross, and the Directorship of the Chinese Industrial Cooperatives have all been turned over to missionaries. The spring and summer of 1942 saw 99 or 100 Christian hospitals at work in free territory, by comparison with 137 known at last report to have been active in occupied territory.

7. Current Attitudes in North American Churches. War has brought new effort also among the North American churches which maintain missions. Their memberships have contributed some \$2,000,000 through church channels to the general organizations for China relief, and a similar sum to United China Relief. They have also provided hundreds of thousands of dollars for more modest and personal relief effort through regular Christian agencies, usually the mission boards. Despite the pressure of other appeals generously supported by all sections of the American public, such as the European relief and refugee undertakings, the United Service Organizations, and increased requirements of community and church enterprises in the social field,

the churches have maintained their ordinary giving for missions and in several denominations have supplied extra sums for emergencies. Several organizations report that candidates for missionary service, often looking ahead through educational preparation that will require two or three years and the close of the war before they can count upon beginning active missionary duty, are fully as numerous as in recent years and tend to be of unusually high quality and seriousness. Such financial and personal concern for missions has been maintained in the face of natural discouragement or disappointment over effort in Japan and the Japanese Empire, accumulating over a period of years and coming to a head in the strain of the war; and in the face of the acute disturbance and distraction of war in the minds of the public, including the longer and closer involvement of Canadians in the war problem of the British Commonwealth.

Underlying this devoted support of missions under unfavorable conditions is the recently developing consciousness of the Christian community around the world, and the hope that it may be strengthened to become an effective agency of deeply felt international brotherhood. The war has enhanced sympathy for the Chinese as victims of aggression, and for the Koreans as well. The steadfast and costly resistance of the Chinese against superior equipment has aroused real admiration and curiosity of a relatively high quality. There is new appreciation of the importance of the Orient in itself, and of its significance for world peace or world conflict, its necessary part in international organization. Church people who have been interested in missions feel the general movement with peculiar warmth of personal participation. Many not previously interested read missionary literature and seek out missionary speakers. Cordial respect for the leadership in China, and a firm sense of alliance with the Chinese nation for the course of critical war and equally critical peace - these are more deeply set among Christians with missionary concern than with the public at large.

Nor is health of attitude limited to China. In accord with all reflective persons the church people share a half-resentful, half-regretful sense of failure to have known about or to have understood the Japanese. The trend of thought fostered by missions is concerned with long-time relationships, with the possibilities in Japanese society and in Japanese character for a state with which decent relations can be maintained. At the same time, the Christian opposition to what the Japanese have done to their neighbors is firmly rooted in the propagated experience of missionaries and of Christian Chinese and Koreans. All in all, the war proves to be a forcing-ground for the progress of previous tendencies of information and of ethical interest, which may more than hold their own against less commendable possibilities of weariness, confusion and isolationist relapse. Christians attribute their persistence through difficulties to their conviction that individual men of every race are of worth and dignity; and to their faith that the universe in its ultimate spirit supports the good life, even in the midst of suffering and evil.

VI. TRENDS AND PRESENT OUTLOOK IN CONDITIONS OF CHINA AND JAPAN AS AFFECTING MISSIONS

1. Government Concern with Religious, Educational and Social Organizations. Four interrelated phases of nationalism are of recent and continuing significance to missions. First is the tendency of governments to enter the field of religions (as in Japan with State Shinto, and with direction of Christian and other religious bodies in Japan and all lands under Japanese control). There is also a tendency to build national systems of education which leave little room for private initiative, variety or experiment; and which tend, for various motives, to exclude religion from education. Such systems may for the present tolerate or even welcome private effort which makes voluntary contribution to the uniform program; but they tend in practice to discourage it by mechanical, bureaucratic prescription and control, in China as well as in the Japanese Empire. The same tendency is found in regard to social service and activities of youth groups. Proper registration, inspection and report of all religious, educational and social effort is an understandable need; and the support of standards in education, health and welfare work is desirable. But the practice is frequently not sound and helpful, and approaches the "police state" or totalitarian coordination (particularly under Japanese rule), or unlimited bureaucracy (in both Japan and China).

2. Opposition to Foreign and International Connections. In Japan and elsewhere under Japanese control, there has been a thorough and all-pervasive effort to exclude or to undermine as harmful all enterprises and concepts labeled as foreign or international. Certain aspects of the old Chinese pride and exclusiveness appear in renewed prominence under the stress of war-time developments.

3. Defence of Threatened Culture. Including Traditional Religions. A characteristic reaction of nationalism is to assert with abnormal intensity its confidence in the culture it considers to be "native," over against new forms of institutions. Such assertion includes anciently developed or accepted religions, exalted as adequate and superior to others. The Shinto sects (and related State Shinto) of Japan are an outstanding instance, but Buddhism in both China and Japan evidences some stirrings of the same sort. Where the old culture or belief is threatened by modern change, or is believed to be threatened, the reaction may be convulsive.

4. Assertion of Vernaculars. There is a tendency to emphasize use of the vernacular language in education and in all associations, as over against English or other Western tongues. Undoubtedly certain aspects of the vogue of English in the Far East have been temporary and artificial; and on the other side, the effort to form within the traditional language a medium of popular communication and a tool of modern education is thoroughly right and considerably successful (here China is particularly in mind). Yet the current tendency both in Japan and in China is to reduce English below the level of a usable secondary language, in circles where a decade ago there was effective reading ability

and (in China) oral ability as well. The result is and will be to hamper greatly cultural and social interchange on the international scale. The bearing upon mission work and its methods is obvious. No longer can a fraction of missionaries in the larger cities, engaged mainly in specialized education or medical work, escape the necessity of learning the vernacular early and adequately. The teaching of English is in less demand. Educational exchange either of professors or of students, and even of printed materials, will be less easy than formerly.

5. Questions of Western Prestige. The prestige of Western democratic societies, and of cultures related with them, has been subject to serious challenge by the course of world events since 1918 and by international relations in the Far East since 1931. The dynamism and effective organization, the social and psychological appeals of Russian Communism and of Nazi Fascism, have held deep interest for Japan and for China. From very different angles in the two countries of the Far East, the nominally Christian societies and cultures of America, Britain and their smaller associates, have appeared and been made to appear effete, purposeless and half-hearted even in devotion to their over-endowed status quo. Western prestige in the ordinary sense of artificial privilege and unreal favor, missions have learned to despise. Abolition of extraterritoriality is welcome; it has long been advocated. Reaction in the Far East may, however, go so far as to harm real values. If the United Nations win a sweeping, not-too-long-delayed military victory, and if fairly successful cooperation of America and Britain with China is maintained through a peace settlement largely satisfactory to the Chinese people, the problem may not be acute in that country. But the chances of friction are serious. Within Japan the education and million fold suggestion of recent years, early reinforced by war and disastrous defeat with what will appear to the Japanese as cruel dismemberment and oppression, will have damaged attitudes to the point where rarely favorable and skilled contacts will be required to reopen helpful interchange with other societies.

6. Chinese Appreciation of Christian Services. In China there has been widespread popular appreciation of the value of Christian services and their steadfastness in time of crisis. This is the other side of the shield just described. Voices in all ranks of the government and among Communist leaders have joined with private persons in expressing their cordial thanks.

7. Doubt of Underlying Concepts. In China, in Japan, and in Korea, each with different shadings from its own experience and reflection, recent developments tend to strengthen doubts concerning the validity of all concepts of brotherhood, peace and international organization, including Christianity.

8. Economic Distrees. This is of enormous immediate and psychological consequence. Constructive efforts of all kinds must struggle for support in lands suffering radically and long from warfare. Deterioration of education and welfare services for civilians is already of great magnitude, and the end is not in sight. Loss and weakening of personnel necessary for the processes of cultural advance is incessantly

continuing. These factors apply to Christian organizations as to others.

9. Problems of Internal Readjustment. Serious problems of post-war internal readjustment within the Far Eastern societies will condition cultural activity. As suggestive instances may be names: for China, the taking apart of war-time patterns in the western provinces and re-integration along with reoccupation of the East and North; for Japan, a new governmental leadership and program in the midst of economic chaos and the loss of continental resources including Manchuria and Korea; for Korea, a desperate attempt to reestablish its own life from under the crushing weight of Japanese exploitation, with prime factors unpredictable.

10. Possibilities of Cultural Undertakings on the International Scale, by the American and Other Governments. Although none can see clearly the course or the extent in the next decades of this tendency, the setting and the nuclei for large-scale governmental enterprises in the educational and cultural phases of international relations are an established fact. Here are great possibilities for good in the making of a world society. Here also are chances for disillusionment in futility after clumsy experimentation. Action by one government will tend to promote or to provoke action by other governments, with incalculable effects upon the whole scene and opportunities for private endeavor, especially in areas where "cultural policy" has aroused suspicion.

11. Continuing Needs. The need for missions and other constructive cultural effort remains. In China and in other areas of the Far East, ordinary educational requirements, especially in the secondary, higher and adult levels, cannot for decades be met by public and existing private undertakings. Health services are developing well at some points, but are far from confronting the masses of the population. Social reform and welfare activities are only at their dawn. The building of community life by voluntary association of neighbors is greatly needed, in village as well as in city; police or bureaucratic ordering is no substitute for the values of free cooperation in the common interest. The breaking of old social patterns increases the unending want of individuals for faith that the good life can be lived and that effort toward it has deep sanction in the nature of man and the universe. War multiplies despair and cynicism, while formal peace may bring a bitter measure of disillusion for hopes ill-founded. Faith supported in friendly fellowship is needed now and will be needed tomorrow.

North Americans need fuller and more intimate knowledge of the Oriental peoples, knowledge developed in respect and sympathetic appreciation of high spiritual and cultural values found among them, knowledge developed in friendly cooperation with trusted Chinese and Japanese personalities. They need continually renewed understanding, mediated by trusted representatives, American and Oriental, of the progress, the difficulties, the humanity of distant peoples. North Americans need also every tie of common concern, passing through national and racial frontiers, which can contribute to a world community and provide generally recognized moral standards for international organization and relationships. Missions are one of the major agencies through which the necessary approach to a world ethic and a world society may be gained. The experience and the potentialities of the Christian community around

the world are as valuable to North Americans as to those in China and Japan who also participate in them or observe them. The development of the best elements of missions and the remedy of their shortcomings could mean much to cultural and to total relationships between North America and the Far East, in their proper international setting.

12. Dominant Importance of Peace. The long prospect of missions in cultural relations is heavily dependent upon completion of the war with a genuine peace, with free international cooperation for mutual welfare as its principle. Military totalitarianism, endless strife and impoverishment, would make impossible the work that missions should do. The outcome of the war for China, for Japan, for North America is a prime determinant of the conditions in which missions must work.

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Samuel Moffett. SM-LEC\culture.lec

THE ENCOUNTER OF CHRISTIANITY WITH NON-CHRISTIAN RELIGIONS
TROUBLE IN THE GLOBAL VILLAGE

We are delighted to be here for this seminary on "The Encounter of Christianity with Non-Christian Religions in Asia. But this is no easy subject you have given us: the problem of ethnic relationships across religious and cultural barriers. If I were to give it a title, I'd call it: "There's Lots of Trouble in the Global Village, or The Clash of Cultures". It's the problems, for example that Koreans face in America, or Americans in China or Japan. Or, as in my own case as a boy, as an American born in Korea and coming back to America for the first time, about seventy years ago.

I was about five or six years old, and my parents put me immediately into first grade in an American school. But, born in Korea, I spoke Korean as easily as I did English, and when I talked, sometimes the Korean came out before the English. And first graders can be very cruel, and listening to me, they began to make fun of me. "You're not an American, you're a Korean", they shouted. Coming back home for the first time I wanted so much to be an American, and I can't begin to tell you how much that hurt. But you know; you've all of you probably been through much the same thing at one time or another. Cross-cultural prejudices can cause intense pain. And since most cultures still have a religious base, when you add cross-religious convictions to the cross-cultural prejudices, you intensify the pain exponentially.

This isn't a problem just for East Asia: for Korean-Americans, or American-Koreans, and Chinese-Americans or American-Chinese. It's a world problem. The world is changing so fast. As it changes, and people move about more easily, the world grows smaller and smaller, and the world's many cultures (6000 of them, 6,000 recognizably different cultures according to the anthropologists) are swirling around in ever smaller space, bumping into each other often for the first time, and bruising and battering innocent people in the collision. Some say that as the world became smaller it has become "One World". Not so. Not yet. It is still a world of 6000 colliding cultures, and in the collisions, many millions of people are suffering great pain.

But on a smaller scale, most people don't act or think in terms of 6000 cultures. For most people there are only two. US and THEM. My people, and all those foreigners. On our first trip to America of which I spoke, my younger brother, Howard, and I were at the rail, all excited at our first sight of what we had been told was our home country. But we were still thinking like Koreans, in two dimensions: Korea and the west of the world. And Howard looked out at the dock, crowded with people, and shouted,

"Papa, look! Look at all the foreigners!" The two cultural dimensions: Korea, and all those foreigners. In America, it is just the reverse: America and all those foreigners. Either way, it hurts.

We meet people mostly, but not entirely in that kind of a two-dimensional picture: Korean and American, Chinese and American-- two cultures so different that bringing them together often feels like trying to fit a square peg into a round hole.

I have an anthropologist friend who describes the difference between American culture and Asian culture in terms of three categorical opposites. It doesn't always fit precisely either Korea or America, for trying to deal with Asia as a whole always leads to oversimplification. But here is how he does it. Remember that he is analyzing traditional Asia, not post-modern Asia.

1. America is a culture of objective empiricism;

Asia is a culture of subjective intuition.

2. America divides reality into particulars.

Asia melts reality into the unity of all things.

3. America is a culture of individual natural law.

Asia is a culture of cosmic law (which some call fate).

Those are the major point. Now let me describe very briefly what this means--these three differences.

1. Objective empiricism vs. subjective intuition. This explains the historical western love of science and technology, and the east's attraction to philosophy. To Americans the physical world is the real world. That is the root of American secularism. To the East, particularly the Buddhist, Hindu and Shamanist East, the spirit world is just as real as the physical world. So total reality can never be known simply by observing and measuring what can be seen and touched. The unseen but equally important realities of life can be known only by meditation and intuition and prayer.

2. Particularity vs. unity. This is the problem of whether we are to emphasize diversity or unity, the parts or the whole. The west tends to study the differences of the parts, Asia looks for the unity of the whole. So the West sees a difference between human life, and animal life. You mustn't kill people, but it is all right to kill cows, and eat beef. India says, No, all life is sacred, so you mustn't kill cows. This leads to different emphases on human rights. The particularist West concentrates on individual rights. In Asia, the stress is on the larger units of human society, on family rights, and community rights, and national rights.

3. Natural law vs. cosmic law. The third basic difference is between the American belief that man (human beings) has the natural power to control human destiny, whereas Asian tradition

teaches that the ultimate destiny of mankind is beyond our power to control. There is a strong sense of "fate" in Asian philosophy. The American culture puts man in charge of his own fate, able to distinguish between right and wrong, justice and injustice for all. Asian culture weakens these distinctions. It acts as if what is right for one may be wrong for another, depending on his or her position in society. In America the aim of society is justice. In Asia the aim is harmony and peace.

But let me focus now on the interaction of Christian truth with non-Christian religions. Anthropologists tell us that there are some 6,000 cultures in the modern world. Most of them have a religious base. The question is, how does or does not, should or should not, interest with them. That would take 6,000 lectures.

Fortunately, two facts reassure me. and make me willing to add our part, the two of us, to this discussion of Christian truth facing diverse religions. The first fact is that the weight of informed opinion these days seem to be that "human reasoning processes are essentially the same no matter what one's culture is (Kraft, Christianity in Culture, p. 57). If that is so, it means we can understand other cultures if we try. The second reassuring fact is that the Bible is a multicultural book. Christianity itself, in fact, is multicultural--however much any one Christian in any part of the world may choose to ignore that fact. Christianity, in other words, from the beginning has proved itself uncannily able to relate in relevant ways to cultures as different as Hebrew, Greek, Roman, Indian, Persian and Ethiopian--all in the first century, as there is ample evidence to believe. What Pentecost was to language; the Bible is to culture when it is rightly handled.

This means that Christianity at its best is culturally flexible. But what about the Gospel. What about the verse, "Jesus Christ the same yesterday, today and forever"? My wife, who likes anthropology and is always asking me questions I can't answer, stopped me in my tracks one day by saying, Sam, what is the culture of the Kingdom of God?" Well, what is the culture of the Kingdom? Can anyone tell me? Pearly gates and golden harps? How would you answer the question"

If we can't define the culture of the Kingdom of God, how can we describe a Christian culture. I hope no one will try to tell me it's American culture! But if we can't define a Christian culture, how can we define a non-Christian culture clearly enough to talk meaningfully enough about interaction between them. As soon as I distinguish between Christian culture and non-Christian culture, I am taking one strand of culture, the religious, and making religion the basic identifying feature of culture. It's not. It is an extremely important feature--but

only one of many. Some even say it is one of the three most commonly used, but not necessarily correctly used, identifying features of culture: the three Rs of culture--Race, Rhetoric (i.e. language) and Religion.

But there is a hidden trap in identifying religion with culture. We are warned by our own church history not to confuse American or western cultural principles and judgments with "the absolutes of God". Should we not therefore, be equally careful not to confuse other cultures with their non-Christian religions? I submit that there is no religious barrier against the Christian accepting the proposition that every culture, including our own, stands under the judgment of God. Having said that, however, we must confess with shame that it is immensely easier to recognize the validity of other cultures (cultures, not religions) in theory than in practice. How many barriers of pride and prejudice we manage to erect against them. And how often we justify our prejudices by calling them religious. We are all culture-conditioned. And the challenge is: how can we keep our Christian faith culture flexible without losing our Christian convictions and commitment.

But I am personally more interested in a deeper question. What I have said so far might seem to be implying that culture is religiously neutral. That is not so. I don't believe that any culture yet has been successfully separated from its religious base without being transformed--and transformed sometimes almost beyond recognition.

The question, then, is: if we must accept the validity of other cultures, and if culture is related to religion, must we accept the validity of other religions as well?

My answer is going to be "No"--and you may debate it. But it would be dishonest of me to pretend I am theologically neutral. That kind of neutrality is the impossible but allegedly necessary goal of the professional scientific anthropologist, and it is not possible for a missionary like me. (I question if its possible even for anthropologists, but that is another matter). But for the missionary,--for any Christian, really,--it must be stated, not defensively argued and above all not dishonestly hidden, that we are not neutral. From the Christian viewpoint we must say that that cultures are never ultimately valid, including our own. Cultures are essentially pragmatic, so when we say we accept them as valid we are speaking in relative terms, not absolutes. And what is valid for Korea or China or the USA today as a culture may be quite different from its equally valid culture ten or twenty years from now.

Syncretism (i.e. homogenizing the differences) may be perfectly acceptable in the encounter of two cultures, in fact, it often strengthens both cultures. But I don't believe the same is

Syncretism (i.e. homogenizing the differences) may be perfectly acceptable in the encounter of two cultures, in fact, it often strengthens both cultures. But I don't believe the same is true of religion. Religions do change. Even Christianity changes. But at the root of each religion is a total commitment to some center--even if that center is the denial of all absolutes, as in mysticism or its opposite, secularism. Christian faith has more of a commitment to absolutes than most: at its center is Jesus Christ, a figure of history, who is nevertheless the same yesterday, today and forever. And Jesus Christ tells us to take the gospel to all cultures.

This Christian rejection of religious syncretism is often taken to be a rejection of other cultures, and for this we Christians are to be blamed. How easily, how unwittingly sometimes, we confuse culture and religion. But I do not think the way to be rid of our guilt is to turn from cultural exclusivism, which is wrong, to religious syncretism which is also wrong. Religious syncretism is the easy way, the currently popular way. (Chung Hyun Kyung, for example). But I think it is the wrong way. We are tempted by the romantic appeal of gentle tolerance of all faiths, and repelled by narrow exclusivism. It sounds so comfortably simple to say with John Haynes Holmes, the Unitarian, "Religion has not many voices, but only one", or "God has many faces; not just one". Or with so many even in our churches, who say, "You have your faith, I have mine, and we are both right". Perhaps, and perhaps not. How many times I have heard admirable Christian, eager to avoid offense, say to those of other faiths that there are many roads to God; God is too great to limit himself to one small path, one little book, one single revelation of himself in one small man of Nazareth.

It does not embarrass me to answer, as I do, that the small man of Nazareth has proved, to me at least, infinitely larger than I have been able to comprehend. And that it is more noble for a great God to act small when it is necessary, as He did in Jesus Christ, than for a small man or woman to act big. And that though God's way does seem narrow--even to me, a Christian--it may still be the best way if it leads, as He Himself said, to the Truth, and just as important as truth, to Life.

One trouble with religious syncretism is that it is more philosophical than religious. It tries to be balanced, dispassionate, and religion is passionate. One of the virtues of the Christian faith is that it begins not with a philosophical idea of God, but with history. Most of the world's religions play fast and loose with history. Buddhism and Hinduism essentially deny the reality of history. Mohammed tried to control history, and failed, though his fundamentalist followers are still trying to rewrite history after their own fashion. The same is true of non-religious secularism, as in secularized Islam or secularized Christianity, which leads to crusades and jihads

and bloody wars. Jesus Christ, to me, is the one, unrepeatable man of history who could, had he so chosen, have controlled history, but chose rather to give up his power over short-range history (as in the story of the temptation in the wilderness) in order to give freedom to the human race that men and women might have life in history, and eternal life beyond history. All this, because in an utterly unique way he came from the Creator of History whom He taught us to call Father.

Dag Hammarskjold, Sec. General of the United Nations, spoke at the Evanston Assembly of the World Council of Churches in 1952, which I attended, and spoke about history: "The Cross is that place at the centre of the world's history...where all men and all nations without exception stand revealed as enemies of God...and yet where all men stand revealed as beloved of God, precious in God's sight."

He continued: "So understood, the Cross, although it is the unique fact on which the Christian churches base their hope, should not separate those of the Christian faith from others, but should instead be that element in their lives which enables them to stretch out their hands to peoples of other creeds [other cultures] in the feeling of universal brotherhood which we hope one day to see reflected in a world of nations truly united." (Ecumenical Review, July 1956, p. 402, cited by W.A. Visser 't Hooft, No Other Name, (Naperville, IL: SCM, 1963), p. 115).

I don't find what Hammarskjold called "the unique fact of the Cross" in any of the other religions, and I am not willing to dilute the uniqueness which that fact of history gives to my Christian faith. I don't like additives in my diet, whether chemical or religions, physical or spiritual.

I remember a disillusioning encounter with syncretism in the form of an amiable conversation I had with the head of Zen Buddhism in Korea. I had been trying in visits to temples of other Buddhist orders to pin down to my satisfaction an identification of the Goddess of Mercy (in Korean Kwanseum posal). A goddess should be female, I thought, but in Korea she is often confusingly male. So I asked the Venerable Ku Sam, "Who is the Goddess of Mercy?" "Don't you know?" he said with a disarming Zen smile. "No," I said, "I don't." "Why," he said, "you are the Goddess of Mercy". I winced, and he added, "So am I." But that didn't make me feel any better. If there is one thing I know I am not, it is the Goddess of Mercy. "I'm even less, much, much less, the God of Mercy, for I do know who that is--through Jesus Christ. I'm not the Goddess of Mercy, and the Goddess of Mercy is not Jesus Christ. Chung Hyun-Kyung, the charming Korean syncretist who lectures much in American, and John Naynes Holmes the unitarian to the contrary, "All religions do not speak with the same voice." Syncretism is not the answer.

But the opposite error is just as bad. This is the view that all religions except Christianity, which is utterly true, are absolutely false. So wipe them off the face of the earth, the sooner the better. Let me give you an example. Among the earliest missionaries there was a splendidly zealous, but hopelessly narrow independent Baptist who unfortunately believed that since there was only absolute evil in Buddhism, his duty was to fall upon unsuspecting Buddhist temples and try to lop off the heads of their sacred Buddhas. My father called him "Old Fireblower". And he took to the mission field as if it were a battle to the death.

But where does that leave us? I'm afraid that so far I may have simply been clearing away the underbrush. I've taken two extremes: radical syncretism ("You are the Goddess of Mercy"; and radical confrontation (Old Fireblower). And of course neither is a desirable approach to the other religions. Where is the golden mean?

My approach, and what I believe to be the Christian approach to people of other religions is: Don't try to bludgeon them to death; learn to love them; but don't be afraid to differ from them. I prefer the open-handed honesty of a Christian conviction, like that of Dag Hammarskjold. Appreciation of other cultures is not inextricably lined to an uncritical approval of their religions.

The best approach will be neither syncretistic nor confrontational insofar as that can be avoided. It had better be kind, informal, humble and rational. It had also better be Biblical, or it won't be Christian--but not Bible-thumping. Scripture is our rule of faith, the primary external standard. Guided by Scripture, the second normative point of reference for relationship with other religions will be the community of faith, the Church. These are the two guidelines of contact, but the point of contact will always be personal, and properly personal. There are all kinds of persons. Which is why, between the two extremes of syncretistic embrace, and adversarial rejection there is such a bewildering array of Christian approaches, all striving to find the golden mean. In a sense, every encounter with people of other religions is a different encounter, even if the people all ;come from the same religion.

How can I ever say that there is nothing good in other religions and nothing bad in Chkristians, when I have known so many good Buddhists and so many bad Christians. The Venerable Ku San, head of the Zen Buddhists, i found I liked so much better than some of the Christian missionaries I have known--like Old Fireblower.

I didn't tell you how I met Ku San, did I? Eileen and I were in the habit of getting away from the huge, modern, sprawling city of Seoul, with its 10 million people (more people

than in the whole state of New Jersey) whenever we could. Eileen, who is always an anthropologist as well as an evangelist, had already fallen in love with Korea's beauty and culture. She discovered that Korea which is rightly proud of its 5000 year-old cultural heritage had numbered about 150 of the most precious symbols of that heritage--what it called its "national treasures--first class--and being a photographer she decided she wanted to photograph all 150 of them. There were two or three in the great Zen Buddhist temple near Soonchun, so one weekend we took off to visit the temple, and as we were looking around, Eileen heard me speaking to one of the priests in English, and thought that was odd. But looking closer she saw that the priest was white, and blue-eyed, an American, as it turned out. He had come to learn Buddhism first-hand as a novice. He said, "Wouldn't you like to meet our abbot (our sunim), and we were delighted. He took us over to one of the buildings, and in the courtyard were two monks. One, in fine robes was standing on the porch, looking at the sun. The other was sweeping the bare ground of the court with a broom of sticks and leaves. I went up to the man in the fine robes and bowed, obviously the abbot. But I was wrong. The abbot was the man sweeping the ground. I learned a lesson in humility that day from those Buddhists. Not everything in Buddhism is of the devil, despite Old Fireblower's rigid dogmatism.

But that does not lead me to syncretism. John Hick (in God and the Universe of Faith) proposed what is today a very popular kind of approach to non-Christian faiths. He says it is not syncretism, because what he proposes is not a fusion of the best in all religions--that could indeed be syncretism-- but rather a revolutionary proposal that each religionist leave his commitment to the God of his own religion, for a commitment to the God who is at the center of all religion. But what is wrong with this, as Bishop Newbigin gently observes, is that in essence what Hicks is really asking us to do is to leave our God for his God. Hick puts it a bit better, of course. He asks us, in his words, to "move from a confessional to a "truth-seeking" stance in dialogue" (J. H., in Christian Theology and Inter-religious Dialogue, World Faith, no. 103, Autumn 1977, p. 11). And there, I am afraid he begs the question, unfairly implying that none of the world's religions are truth-seeking if they stand committed to the glimpses of truth they already have. (See Newbigin, The Open Secret, p. 184-187. I don't think that is fair to Christianity. I don't even think that that is fair to Buddhism. I would not be averse to asking a Buddhist to consider a commitment to Christ. At the same time, I would not have the arrogance to ask him to accept my imperfect philosophical conception of God. And that, I am afraid, is what Hick asks me to do. Abandon my faith in Jesus Christ as perfect Man and Perfect God, for Hicks vague philosophic concept of a God of all the faiths.

Let me revert to the Venerable Ku San. As we drank tea

J. M. Roberts, The Triumph of the West (London: British Broadcasting Corp., 1985)

"Until our own day, all civilisation has had some sort of ordered religious belief at its core." (p. 13)

"Looking back, it may be that the day when the first [television] set came to an Iraqi Antichan or Iraqi village will be seen to have heralded far more rapid change for that community than the arrival there of the first iron tool, whenever that happened, thousands of years ago." - p. 20.

"This wallowing in unbelief for the sake of recognition at the hands of men" - Kipling, quoted p. 33

"[Western civilisation] has become exactly what so many in the nineteenth century believed it ought to become: the first world civilisation." - p. 37.

Wick's influence: "the ^{very} idea of civilisation, of course, is a European idea, a cultural artifact." p. 37
 "Western chemistry has spread world-wide.. and so Christian legends."
 "the idea of the state itself, originated in western civilisation.. " - p. 38
 "Africa is a western idea, a geographical notion originating in the thinking of Greece + Rome." p. 38
 "the rights of women - a quintessentially western concept.. " p. 39
 "the notion of the 'humanities' was in fact particularly + circumstantially and circumstantially rooted in European culture.. " - p. 40.
 "almost all the master principles and ideas now reshaping the modern world emanate from the West, 41

"for 3 or 4 centuries after 1500 or so, western civilisation was on the march to world dominance." p. 41

Chinese communism: "Yet whatever the weight of Chinese tradition in practice, 1000 million Chinese are now formally and nominally ruled in the light of principles derived from a German philosopher of the late romantic era who was striving to understand the Europe of his day with the help of the economic science created by the first modern industrial nation, Great Britain." - p. 41.

Western imperialism: "a welcome doctrine in many parts of the world and congenial to those in the West who cherish or writhe under feelings of ancestral guilt." But a myth - "like all effective historical myths" - "only a striking and far-flung episode in the old, old tale of Sin, domination and power." p. 42

"In 1985 western Europeans rule no more of the world than they did five centuries ago." - p. 42
 In 1978 the College of Cardinals contained more non-Europeans than Europeans (56 as against 55) .. Had I more Europe is no longer the continent containing the most exploited Roman Catholics - p. 42

J. M. Roberts, The Triumph of the West

The 2 shaping "myths" at the heart of the western view of history:

- ① Men "are able to take charge of their own destinies; they are autonomous"
- ② "History is meaningful because it has direction; it is going somewhere" - p. 49

Greek contributions: ① Excellence - the difference between the civilized and the barbarians. p. 52
 ② Rational intellect - Plato (mathematics + metaphysics) + Aristotle (observation of scientific data) (p. 53 f)

Jewish: ① Conscience - the difference between good + bad morals (p. 55 f)
 ② The "Chosen People" - God's covenant with a community, not just individuals. (p. 56) "A people going somewhere". (p. 57)

Christianity: ① "If you believe in that the individual human soul is of infinite value, then you believe something important about human equality and human claims to equality of treatment" - (p. 76) So 2
 ② "Slavery was an institution which, until the 19th c. was virtually taken for granted everywhere in the world, but then western civilization became the only one ever to have abolished it of its own internal volition". (p. 76)

Marxism: 2 key basic points.

- ① Human beings are so "enmeshed" in historical + material circumstances, "that most of them are not really free, (have very little scope to act without constraint)" - p. 78
- ② Man can do whatever he sets out to do, ("Humanity's potential is such that man could assume a virtually complete control over his destiny were he to remove the hindrances, put in his way by his social arrangements here + now..") - p. 78
- ③ History will work out "the liberation of man, more or less inexorably."
 "Marx believed in a God but called him History" - p. 78 Marx "esteemed freedom very highly in principle. He once said that he had no desire to change it for equality". - p. 79 (Citing H. J. Lukes).

"As 'captives' Greece took its captor, Rome, captive [Africa] - so the West has been taken captive by [a 3rd world?] which has borrowed so many of its ideas. p. 80.

Benedict - p. 87 f. aimed at saving of ind + ind. dual salvation
 the Rule taken 4th c Germany by St Benedict
 He did not mix with any barbarians. "an ark which could float in the deluge".
 Transmitted west's heritage of post-Roman barbarian Europe. "Benedictine monasticism is the foundation of much of western Europe" (p. 88),

The Triumph of the West

14th c. - population collapse in Europe - p 18

p. 18 1500 - Europe pop 80 m.

15 1700 - Europe had edged its way out of the population trap which weighed down other civilisations." By

① the wheeled, round-boated plough

② horse collar

③ horse-shoe

④ long distance trade

and were better than those of Islam, + China.

p. 114 By 1500 - European engineers + artisans

The Parable of the Lost Sheep, Luke 15: 1-7

King James Version

Then draw near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Gullah Version

One time a heap a tax collecta en odda sinna come fa yer Jesus.

En de Pharisee en de law-teesha dem staat fa mek cumplain, say, "Dis man sociate wid sinna en ebn eat mong am.

Now den Jesus done know dem binna mek cumplain bout am.

So e tell am one parryubble, say, "Supposin a hondad sheep blonks ta one a oona. Ef one a dem sheep done loss een de wood, wa you fa do? Sho nof, you gwain lef de ninety-nine oddares safe een de pasta. You gwain saach fa de one wa loss tel you fin am, eni?

Wen you done fin am, you be too heppy, so you put am cross you shoulda, cyar am ta you yaad.

Den wen you git tal you yaad, you gwain hail you fren en you neba, say, 'A done bin loss one a me sheep. En a saach far am tel now a done fin am. Com ta me yaad en les we make merry. Dat wa oona gwain do. Now sho nof e stan jus lokka dis. Wen one a oona fin you loss sheep, oona fa make merry.

Same feshion, all dem wa een Hebn gwain rejaice weneba ebn jis one sinna yar pon dis arth ton fom e sin en staat fa waak wid Jesus. Fa true, all dem gwain be rejaicin tummoch now fa dat one wa done waak wid Jesus. Dem gwain rejaice far am mor den fa ninety-nine oddares who tink, say, 'A yent need fa ractify me way! Bery well den.' "

CHRISTIANITY & CULTURE

II. Particulars & Universals: Race, Rhetoric (Language), and Religion

*

Today I want to take up the subject of particulars and universals in the patterns of human thought and behavior which we call "culture".

Are people all the same - as we like to believe ^{they are} when we preach about human rights and equality. Or are they really all different - like the snowflakes - or when we preach about poor and rich, and oppressors and oppressed. Or can we possibly be right ^{up against a paradox: -} when we find ourselves saying they are both the same and different. - ~~and~~ There's the problem we'll face again and again: When we talk about culture, - it is hard to be completely wrong,

but just as hard to be completely right. If this course can help you to accept ^{the facts of} diversity, without losing your faith in unity - both in Xty and Culture - it will have served its major purpose.

The problem of unity in diversity, } [It's like talking about China] -
of being neither completely right nor }
completely wrong - is a little like }
the problem of talking about China }

Christianity + Culture

II. Particulars and Universals: Race, Rhetoric (Language), and Religion

Students are all the same. They're always late for class; they never want examinations; and they never appreciate the grace, wisdom, and sacrifice of the life of a professor.

What I've just said, of course, is true - but it is an example of the "people as all alike" school of thought which is one way of looking at culture, and a wrong way of looking at culture. Well, perhaps not altogether wrong. This is going to be one of our problems in this course. When we start talking about culture, it is hard to be completely wrong, but just as hard to be completely right!

It's like talking about China. I remember once an old China hand warning me in Peking that when I went home on furlough and began to speak about China, everything I would say about China would be false. "China is so huge, and so diverse," he said, "that anything you say about one part of it is bound to be wrong about some other part. You can't say 'The

Chinese eat rice'. The North China eats noodles. ^{You can't say they're Confucianist in religion. Some people say you can't say Confucianism is a religion} You can't say ^{It's an ethical system for religious + non-religious Chinese, historically. And in theory it was wiped out by the Cultural Revolution in 1966.} The Red Guards even burned the old temple at Confucius' birthplace. The World in Sync doesn't list Confucianism as one of China's religions - ^{but even in 1900, I guess, you'd have to say China has 3 old religions - Confucianism (religion in terms of ancestor worship); Buddhism (Mahayana) and Taoism (magic, philosophy = superstition); plus a mixture of all 3 (Chinese folk religion), plus Islam, X'ty + "non-religious" religion of communism}

1975
Non-rel. 56%
(about 2 billion)
Folk 23%
Buddhists 12%
Muslims 6%
Christians 2.5%
Others 0.2%

You can't say ~~they~~^{Chinese} speak Chinese. They speak 200 different languages - not dialects, languages - mutually unintelligible languages. You can't even say they are Chinese. China is composed of 56 different ethnic kinds of people - ~~from the~~ and what ~~you~~ we properly ~~called~~ call "Chinese", are technically "Han", people, the great majority - about 900 million of them, marked gray on this ethnic map of China. The map of course can't come up with 56 different colors; any more than I can remember the names of the 55 groups of non-Chinese (i.e. non-Han) Chinese: - from the Kaoshan of the Taiwan mountains (once head-hunters) who are Malayo-Polynesian, to the Ewenki of the north who still live in birch-bark tents like the American Indians of 100 years ago, to the Hui, who are Muslims; ^{5 million} the Uighurs who were ~~two~~ a thousand years ago; ^{then} the Tibetans who are Buddhist; ^{then} there are the Kazaks who ride horses (whence we get the word "cossack"), and the Kirghiz who ride camels, and the 12 million Zhuang who use water-buffaloes in the rice paddies.

So this map divides these 56 different kinds of Chinese into 14 different colors for the 14 different major varieties of language groups.

Sinitic - (gray)^(east); Thai - light yellow^(south); Tibet-Burman (light green), southwest;

Miao-Yao (dark green) - south; Mongol (brown) - north east; and Turkic (orange-yellow) northwest.

But to us westerners, they are all Chinese, and we are not completely wrong. As I say in matter like this it is hard to be either all wrong, or all right. ^{What makes them all Chinese? Oh a, and ponder} But before we look at the people as all white school - lets look at why we also say, "People are all different".

But to us westerners, they are all Chinese. And we are not completely wrong. As I say, in matters like this it is

hard to be either all wrong, or all right. But the question that must be asked is "What then makes them all Chinese?" * But first, a deeper question - "What makes all people, people?"

* Answer is "all alike" but Paul says "I have seen a diversity of cultures in the world."

I. The "people-are-all-alike" school.

Korea culture has difficulty adjusting to diversity, with unity. It is one of most homogeneous cultures of any of the larger nations in the world.

Let's listen first to the "people-are-all-alike" school, the emphasis on the unity of the human race.

① Begin with the Bible: - Begin with Paul's great speech on the (Acts. 17)

Areopagus at Athens, where he knew he was speaking across the cultural gap that separated Jew from Greek, but wanted to emphasize the essential unity of the whole human race. "God, who made the world, and everything in it... made from one [blood] every nation of men to live on all the face of the earth..." (Acts 17: 24, 26). We are all "God's offspring" - he adds.

So however divided the Chinese may be - Ewenki, Hmong, Han, Hui, Kazak, Kyrgyz, Mongol, Manchu + Tibetan - they are not only Chinese, ^{but} more importantly and more fundamentally, they are all human beings, along with the English, the Arabs, the Eskimo and the Argentine Mexican. People are people, and people are all alike; because God made them one.

~~They are all alike, says our own American Constitution, too.~~

② ~~They are~~ They are all alike, says our American Constitution ^{too.} ~~says.~~ and The Declaration of Independence send it for us first:

" We hold these truths to be self-evident: that all men (the lecturer would say "people") are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are ~~the~~ life, liberty and the pursuit of happiness."

This principal that all people are alike is ~~the~~ basic to the whole ^{American} civil rights movement ^{on a national scale,} ~~notably,~~ and to the human rights declaration ^{which is international.} of the Helsinki Agreement. All people are alike; they share the

same rights. Only Nazis, and right-wing fanatics disagree, ^{and in denying the essential} ~~we sometimes~~ humanity of all - they are able to rationalize the slaughter of ~~them~~ and the result is that 6 million Jews are slaughtered in Germany.

As Christians, - we, simply as human beings, we must insist ^(in that sense must mean that they) All people are the same, and must be treated the same, as people.

Pro
Even men and women. Both are people, and both

the same. Equally human - and therefore must be treated the

^{In an extreme form (as legislative fundamentalism) this} same. Pro is the position of E.R.A - the equal rights amendment ^{advocate} ~~advocates~~. ^{men and women,} But you don't have to support E.R.A. to believe that in some sense, all people are alike ^{with a basic humanity}. Even Paul seems to agree - to quote the Bible again -

(at least one verse in the Bible): (Gal 3: 28):

" There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

(4)
(5)
(6)

③ ~~The~~ Anthropologists, too, say people are all alike. That is why they call themselves "anthropologists", not "zoologists" - anthropology being the study of mankind (from the Greek word for "man"), of human life, as opposed to the study of animal life which is zoology (from the Greek word for animals - ζῷον). There is a difference between people and animals - however much of an evolutionist you may be, and however hard, sometimes, it is to detect. We are physically very much like animals, ~~and are physically like them, too.~~ ~~Some people do not like animals, and recent studies of the chimpanzee show how much some animals act like people. But does any one want to argue any more that there is no difference. Whether you call the difference, the ability to laugh, or to make tools,~~ As one not very complimentary ~~"The line"~~ ~~"small crawling"~~ and not very Christian writer put it: We are all "small crawling masses of impure carbohydrates, headed for oblivion." And some people ^{do} act like animals. ~~"The line that~~

"The line that divides man from beast," says a police officer in a recent novel (Fatal Step, by Wade Miller), "is a narrow son-of-a-gun and once you get your mind made up and a weapon in your hand, it's mighty easy to cross [that line]. [but] Take that step and you're returned to the jungle. You find more lines to step across, more people to put aside the easy way - and they multiply faster and faster. Some people behave too much like animals - and treat other people as though they were animals. On the other hand, some animals are almost human. The British

scientist who studied chimpanzees by living among them for 20 years,
decided she liked chimpanzees ^{even better than people.} ~~better~~. Animals kill only to eat,
or to protect themselves, she observed, and chimpanzees, unlike humans, beings
don't senselessly kill each other, ^{she said. "I like them better than people."} But she stayed with them too long.

After the first ten years, after coming across a female who killed ~~other~~ another chimpanzee
mother's new-born chimps without reason and without remorse - ~~she~~
~~sadly~~ a fact she desperately wanted not to believe, she sadly reported
that ^{mindless} violence is as inescapable ^a fact of animal life as it seems to be of
the human scene.

But however violent both animals and human beings are, does
anyone want to argue ~~any more~~ that there is no difference. Animals are
animals; but all people are people - whether you call the difference the
ability to laugh, or the ability to think - Pascal, in a famous passage
said once that compared with the vast bulk of nature, humankind is only as
a slender reed, but, he added, retrieving the balancing difference "man is a thinking
reed. (Carr, Riddle of the World, p 115) - or whether ^{you say the} ^{between people & animals} the difference, is
the intelligence to make tools, or simply that ^{human beings} ~~unlike man~~ ~~has~~ ~~something~~ have
something that even theologians cannot define, "a soul." There is a difference

Again the Bible. ~~Gen 1:26~~. "Then God said, let us make man in our image.. and let them have dominion over the fish.. and the birds.. and the animals.. and breathed into his nostrils the breath of life; and man became a living being.." (Gen. 1:26-27; 2:7). The old version has "a living soul", ^(in the world of the bible) different human life is

different from other life, ^{To it is given} ~~and~~ with a mandate of control ~~at~~ over all other forms of life. In this view, very simply, because of an act of creation. God made people are all the same ~~in them~~ - they are people, ~~It's true~~. ^{then different from animals -} He made man and woman in his own image. ~~(Gen 1:26)~~

Hebrew 1,
Sto 1

There are ~~some~~ universals - traits, characteristics, ^{attitudes, actions} elements, call these.

what you write - that apply to all people. To the anthropologist these are what make people, people. There are differences ^{in people} of course. ~~Of course, everyone knows that people are different,~~

but an anthropologist like Florence Kluckhohn, can insist that "all human beings, irrespective of background or conditions of life, face a limited number of common problems, human problems, & I have come up with a limited number of human solutions to those problems. (F. Kluckhohn, "Some Reflections on the Nature of Cultural Interpretation and Change" in Sociological Theory, Values and Sociocultural Change: Essays in Honor of P.A. Sorokin, ed. F.A. Tiryakian, (N.Y. 1963), pp. 27-22, cited by EC Stewart, Amer. Cultural Patterns. Chicago, Intercultural Press, 1972, p 11).

So, if nothing else, it's our problems and how we go about solving them that in the last analysis, anthropologically speaking, makes us human. ~~The Bible puts it more simply. They are all alike because different from animals because of an act of creation. God made them different.~~

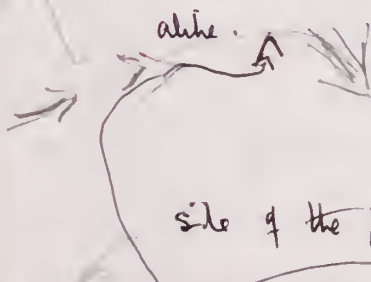
Here again, the Bible puts it more simply and religiously. The ^{basic human} problem, ~~is~~ the Bible says,

1) sin. "All have sinned" (Rom.) ~~And it is true~~. This is a ~~basic~~ the

fundamental difference between human beings and animals. Animals don't sin.
(All ^{people have sinned.} ~~of them~~ This is, typically ~~enough~~ one of the universals that is true of all people. A distinguishing mark.
Men do. Women do. ^{But} Not chimpanzees. That's the bad news: ~~Sin~~ ~~the good news~~
~~is that~~ Sin. The good news is salvation. ~~But~~ Salvation is for people. Not for animals.

For animals, oblivion - though some pet-lovers still think there must be an animal heaven. I'm sorry; there isn't. But for people, yes - a new heaven and a new earth. ~~But~~ that takes us, ^{however,} beyond what anthropology has to say about the difference between human beings and animals, for unfortunately most anthropologists in this modern world are not behaviorists, which is too bad, ^{seek to analyze.} ~~But~~ ^{critically} ~~they~~ ^{of the human culture they}

And it leaves them ~~with~~ wrestling with the almost insoluble problem of ^{trying to} explaining the difference between human beings and animals. For no matter what they say - it's not the ability to smile, or think, or make tools, or solve problems that ~~is the real difference~~ makes human beings human. Monkeys smile; dolphins think, some animals even make rudimentary tools, and learn to solve problems. But they are not human. They do not sin. People do. In this, all people are



So that's the "all people are alike" school, ^{constitutionally, anthropologically, Biblically.} Now the other

side of the picture.

P.R. Davies "The supreme irony of the human situation in every age is that the one thing, and the only thing, in which all mankind is concretely at one is sin. And the vitriol paradox of it is that it makes any other sort of unity impossible. The unity for which men strive in various ways is always being ^{negated} by the unity for which they never need to strive - their unity in sin... Because man is united with his fellow man in sin, he is forever divided from him. (Down Perseus's Feather p. 2)

and if p
to full culture -
or make do
with some things

II. The "no two people are alike" school. I'll emphasize the three great dividers:

— || Race
Rhetoric (not in original sense: action, but language).
Religion.

① ^{But} let's ^{first} look first again at the Bible.

There's no question that the Bible unequivocally recognizes. ~~Despite the unequivocal recognition of the unity of~~

^{But the} all people as created by God, the overwhelming accent both in the New and Old Testaments is on human diversity. Beginning

with the blessing on Abel and the curse on Cain, deep divisions mark the

^{UNITE} ~~disunity~~ of humankind. ~~At the tower of Babel,~~

~~even languages diverge~~ The three sons of Noah ^{are representative of} mark an ancient division into

three lines of nations: Semitic, Hamitic and the line of Japheth - usually

^(but not scientifically - and not even Biblically) ^(Semitic) ^(Hamitic) traditionally linked to Mesopotamians, northern Africans, and the tribes north of

^(Japheth) the fertile crescent from the Caspian to the Black Sea. At the tower of Babel,

an even more ancient division of languages is suggested. And the whole

thrust of Old Testament history is that one people in particular, Israel, is

chosen for a special purpose to be different from all the rest.

This distinction carries over all through the New Testament - the difference between Jew and gentile. Jesus himself recognizes it. In fact

he accepts it almost, it would seem, as a modern union would ^{recognize} a perfect line,

^{Sem} ~~and~~ doesn't cross ^{that line,} it, even in mission, save as an exception to the rule: "I was not

^{He says,} sent, save to the lost sheep of the House of Israel." All people are not the same in the Bible.

(115) 2

The Book of Revelation frequently speaks of the diversity of the people of the world, most frequently using a three-fold classification of differences: nation, people and tongue. As the World for Sinc. (p. 108) points out:

nation	is an ethnic term —
people	a cultural term
tongue	a linguistic term

Sometimes three other terms are used to denote people differences:

tribe	often denoting colour
race	a larger term than nation

"Race and colour are inherited; culture and language are learned; ethnic origin is not easily defined; and nationality is either inherited or acquired, and ~~is~~ can be easily changed. (p. 105). Anyway, it is obvious that the Bible clearly recognized deep and ~~the two most~~ enormously complicated differences in the race of human beings we call "man" and "woman", and which scientists call a single species. Homo sapiens.

② The same thing is true in anthropology.

Despite the scientific anthropologists' recognition that there are certain universals characterizing all human beings, actually the over-riding, consuming concern of the science of anthropology is the study of human differences — specifically differences of individuals, differences of groups, differences of nations, and differences of races.

The Three Rs of the problem of intercultural human unity: RACE, RHETORIC, RELIGION

a. Race The most widely recognized difference in people, is difference of race, commonly judged by difference of color.

"Red and yellow, black and white, they are precursors in the sight, Jomo loves the little children of the world."

* How many races are there, actually judged by color?

Most people say four or five. Red, yellow, black, white + brown.

Anthropologists either throw out the whole concept of race as outdated; or say that race cannot be defined by color, or, ^{as in the World Xn Enc, they} accept a general classification of

5 "races", i.e. sub-species of Homo Sapiens, roughly identified by color as

- | | | |
|------------------|-----------------------|--|
| W. Kn. Enc. adds | 1. Australoid - grey | (archaic white etc. - 40 m.) |
| | 2. Caprid - grey | (early African ca. 1/2 million) |
| | 3. Caucasoid - white | } Brown (Indo-European + Latin Am. Middle Eastern) |
| | 4. Mongoloid - yellow | |
| | 5. Negrid - black | |
| | 6. Tan | olive-brown, Middle Eastern (Caucasoid) |
| | 7. Brown | Latin American (Indo-European) |
| | 8. Red | Am. Indian. |

Making a total of 8 colors - and color still has a great deal to do with culture.

93

The trouble with color distinctions as a measure of race is that it is unscientific - popular and pervasive but almost universally rejected by scientific anthropologists. This is the criticism of one of them, Paul Hiebert, of a section of the great new massive work, which we will often use as a reference in this course, ^{he writes,} ~~The World Christian Encyclopedia (1988)~~

"[The weakest categories in the 'Encyclopedia' are those of 'race'] Attempts to define race scientifically in phenomenological terms such as color, hair, shape, prognathism, head shape... show that there are no clear boundaries dividing races, nor any consistent set of characteristics by which they can be distinguished. The continued intermixing of so-called races makes any such phenomenological classification highly suspect. Consequently such classifications, particularly the old divisions of Mongoloid, Negroid, Caucasoid, Australoid and Capoid, which are far too simplistic, have been dropped from contemporary scientific literature.. Modern studies of race deal with it in terms of genotypes measured by variables such as blood types and gene strings, and the racial divisions that emerge from these have little correspondence with the phenomenological categories we have in our heads"

And Hiebert of course is right. But as long as these phenomenological categories, like ideas about skin color, are still in our heads - they are an overwhelmingly important and pragmatic factor in human culture ^{which} ~~that~~ the cross-cultural Christian ^{educator} pines at his or her pen. They are unscientific; they are dangerously misleading - but as long as they are there - like poison ivy in a forest, we had better be aware of them [More about that next time?]

